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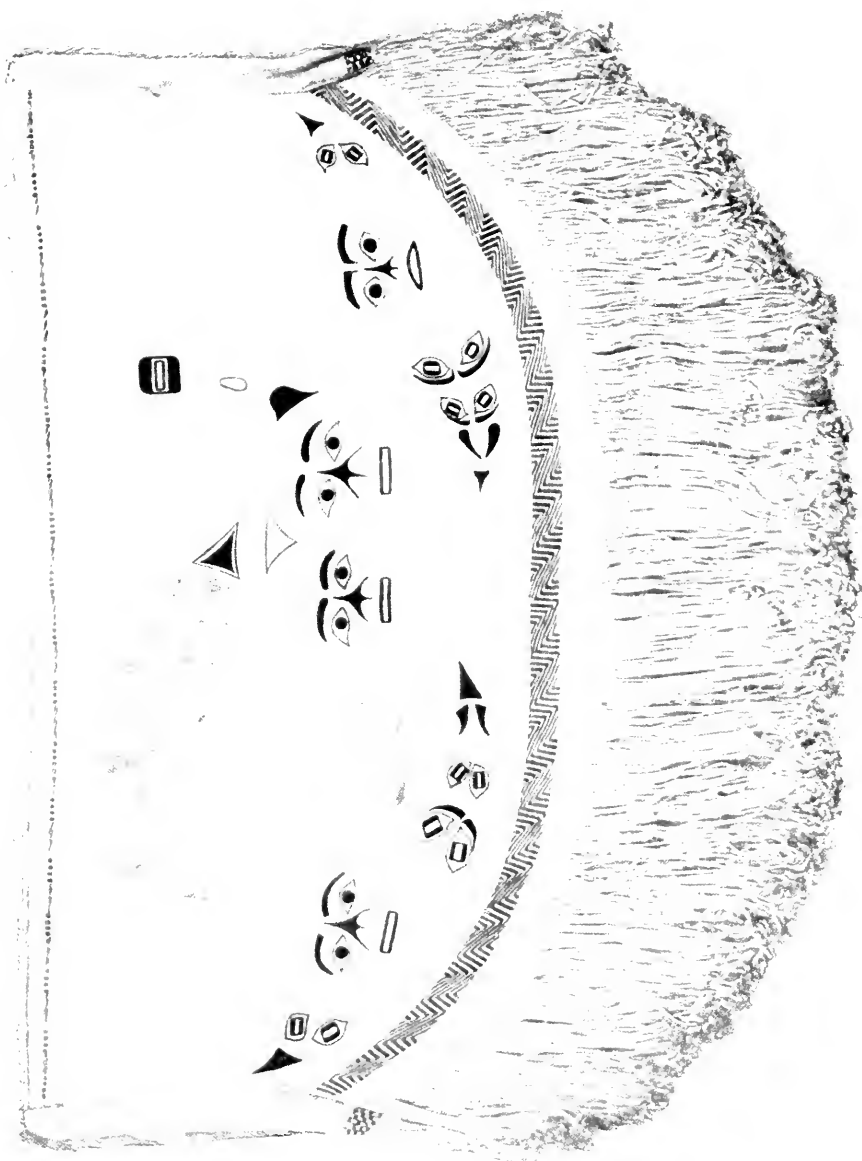
HANDBOOK
TO THE
ETHNOGRAPHICAL
COLLECTIONS

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CALIFORNIA
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HANDBOOK TO THE
ETHNOGRAPHICAL COLLECTIONS



Robe of woven bark and wood, painted with totemic designs, Chilkat country, NW. coast of America.

BRITISH MUSEUM

HANDBOOK TO
THE ETHNOGRAPHICAL
COLLECTIONS

WITH 15 PLATES, 275 ILLUSTRATIONS AND 3 MAPS

PRINTED BY ORDER OF THE TRUSTEES

1910

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PREFACE

THE present publication is called a handbook rather than a guide, as the continual increase, and consequent re-arrangement, of the collections renders allusion to particular cases impossible. The great amount and variety of the available information on the peoples of the whole uncivilized world, their beliefs, habits, and productions, have rendered concise treatment a necessity; but it is hoped that even this short abstract from an immense material will enable the visitor to grasp the scientific value of ethnographical objects, and to perceive their relation to the products of more advanced civilizations exhibited in other parts of the Museum.

Many of the older specimens in the gallery have a connection with British enterprise and exploration which adds considerably to their interest: thus, the voyages of Cook, Vancouver, and others, including the explorers who took part in the search for Franklin, are represented in the Museum; and the magnificent collection of the London Missionary Society, now shown in the Pacific Section, illustrates another phase of British enterprise among uncivilized peoples, in which we may take legitimate pride.

India and its borderlands are represented only to a limited extent. The India Museum at South Kensington illustrates the industrial arts of Hindustan, leaving to the British Museum the ethnography of the primitive tribes. It has, however, been difficult to avoid some overlapping of the two collections without causing gaps in both, and some confusion may exist in the public mind as to their respective functions. Countries like Assam, Bhutan, and others on the confines of

India are but poorly illustrated in either institution, in spite of the great importance attaching to their adequate representation, whether regarded from the imperial or purely scientific standpoint.

It is obvious that almost insuperable difficulties beset the formation of a representative ethnographical collection within the space available, even if it were limited to the races within the empire.

At no period in the world's history has any one nation exercised control over so many primitive races as our own at the present time, and yet there is no institution in Great Britain where this fact is adequately brought before the public in a concrete form. Meanwhile civilization is spreading over the earth, and the beliefs, customs, and products of practically all aboriginal peoples are becoming obsolete under new conditions which, though interesting from an economic point of view, have only a secondary importance for the ethnologist. In proportion as the value of Anthropology is appreciated at its true worth, the material for anthropological study diminishes; in many cases native beliefs and institutions described in the book have already become obsolete, though it has been found convenient, in mentioning them, to use the present tense. Such facts alone enforce the necessity for energetic action before it is too late.

It is hoped that the two indexes will add to the utility of the volume.

It is proposed that the collections illustrating Ancient America and the Oriental Religions shall form subjects for separate guides at some future date.

The Trustees are indebted to the Council of the Royal Anthropological Institute of Great Britain and Ireland for the loan of the following blocks, figs. 1, 8, 11, 17, 31, 32, 67, 71, 109, 112, 121, 149, 171, 173-6, 191-3, 195-9, 203, 205, 215-20, 236, 240, 246, 248, 256, 257, and 261. and the

following gentlemen for permission to use the illustrations indicated: to Capt. F. R. Barton, C.M.G. for fig. 1; to Mr. C. W. Hobley, C.M.G. for figs. 171, 173, and 178; to Dr. C. J. Newcombe for fig. 236; to Mr. J. Edge-Partington for fig. 32; to Mr. H. Ling Roth for figs. 74, 151, 158, 160, 161, and 265; to Mr. W. Scoresby Routledge for figs. 174 and 176; and to Mr. E. Torday for fig. 24.

The greater part of the text is the work of Mr. T. A. Joyce, Assistant in the Department, though Mr. O. M. Dalton, Assistant-Keeper, has collaborated in certain sections.

The whole has been prepared under my direction, and I have read through the proofs.

CHARLES H. READ, KEEPER.

DEPARTMENT OF BRITISH AND MEDIAEVAL
ANTIQUITIES AND ETHNOGRAPHY.

February, 1910.

CONTENTS

	PAGE
LIST OF PLATES	x
LIST OF ILLUSTRATIONS	xi
INTRODUCTION	1
ASIA	45 105
Oriental arms and armour	45
Northern and Central Asia	56
India and Ceylon	72
East Asia and Indo-China	81
Indonesia	86
AUSTRALIA	106
OCEANIA	117 181
Papuasians	119
Polynesians and Micronesians	146
AFRICA (including Madagascar)	183 247
AMERICA	248 290
North America	248
South America	276
GENERAL INDEX	291
GEOGRAPHICAL AND TRIBAL INDEX	299

LIST OF PLATES

	PAGE
I. Robe from the Chilkat country, NW. Coast of America	<i>Frontispiece</i>
II. Japanese warrior	<i>to face p. 54</i>
III. Iron scale-armour, Tibet	70
IV. Carved house-boards, Borneo	96
V. Spear-heads, Western Australia	112
VI. Clubs and dancing-shield, British New Guinea	126
VII. Masks, New Guinea	132
VIII. Figure of Tangaroa, Austral Islands	158
IX. Jade neck-ornaments (<i>Tiki</i>), New Zealand	172
X. Embroidered dress of palm-cloth, BuShongo, Congo State	218
XI. Portrait-figure of Bope Pelenge, BuShongo, Congo State	222
XII. Ivory standing-cup, Benin, West Africa	238
XIII. Bronze head of a girl, Benin, West Africa	240
XIV. Wooden dancing-rattle, Haida, Queen Charlotte Islands	260
XV. Mask of Nūlmal, Kwakiutl, NW. coast of America	262

MAPS

A. Oceania and Indonesia	116
B. Africa	182
C. Madagascar	244

LIST OF ILLUSTRATIONS

FIG.	PAGE
0. Sinnet cuirass, Gilbert Islands	XVI
1. Pile-houses, British New Guinea	7
2. Relic of cannibalism, Fiji Islands	8
3. Fish-hooks, Oceania	9
4. Wooden clubs, Fiji Islands	12
5. Stone-bladed adzes, Oceania	13
6. Boomerangs, Australia	14
7. Methods of producing fire	15
8. War-adze, New Zealand	16
9. Ceremonial adzes, Mangaia	17
10. Adze-blades of stone and shell, Melanesia	18
11. Carved canoe figure-head, New Zealand	19
12. Smelting furnace, Upper Nile	20
13. Wooden shield, New Guinea	20
14. Ornament taken from bird-life, Solomon Islands	21
15. Ornament taken from insect-life, Congo State	22
16. Ornament taken from a creeper, Borneo	23
17. Model totem-pole, Queen Charlotte Islands	23
18. Board for moulding infant's head, Borneo	24
19. Woman with lip-ornaments, Upper Nile	24
20. Wooden lip-plug, Queen Charlotte Islands	24
21. Wooden mask, Queen Charlotte Islands	25
22. Girl with ear-ornaments, British E. Africa	26
23. Tatuing implements, Tahiti	26
24. Woman with cicatrization, Congo State	26
25. Figure used in divination, Congo State	27
26. African currency	29
27. Wampum, N. America	30
28. Carved wooden funnel, New Zealand	31
29. Soul-trap, Puka-puka	33
30. Property of a dead man, New Guinea	33
31. Sacrificial vase, Uganda	34
32. Miniature hut with skull, Solomon Islands	36
33. Wooden masks, Vancouver Island	37
34. Mask, New Ireland	38
35. Toothache charm, Andaman Islands	40
36. Wooden figure, Hawaii	41
37. Message-sticks, W. Australia	43
38. Helmet of Shah Abbas, Persia	46
39. Various oriental arms	47
40. Various oriental arms	48
41. Various oriental arms	50
42. Japanese swords	53
43. Japanese weapons	53
44. Japanese helmets	55
45. Japanese archer	56
46. Bow and case, Central Asia	57
47. Fish-skin coat, Gilyak	59
48. Bark vessel, Gilyak	61

FIG.	PAGE
49. Ainu man	62
50. Monstache stick, Ainu	64
51. Wooden pipe, Ainu	64
52. Brass brooch, Tibet	66
53. Various objects, Tibet	67
54. Copper kettle, Tibet	68
55. Wicker strainer, Tibet	68
56. Tea-churn, Tibet	69
57. Copper teapot, Tibet	70
58. Copper ladle, Tibet	71
59. Teacup, Tibet	71
60. Betel-chewing apparatus, Ceylon	73
61. Wooden mask, Ceylon	74
62. Wooden mask, Ceylon	75
63. Wooden figure, Nicobar Islands	77
64. Andaman Islander with bow	78
65. Pig arrow, Andaman Islands	79
66. Painted skull, Andaman Islands	80
67. Various objects, Assam	83
68. Naga warrior, Assam	84
69. Basket, Assam	85
70. Various objects, Sumatra	88
71. Shooting with the blow-gun, Borneo	89
72. Metal ear-ornament, Sumatra	90
73. Basket, Borneo	90
74. Loom, Philippine Islands	92
75. Kris, Java	93
76. Indonesian swords	94
77. Indonesian swords	95
78. Blow-gun, Malay Peninsula	96
79. Indonesian shields	97
80. Indonesian shields	98
81. Shields, Borneo	99
82. Shield, Philippine Islands	109
83. Fish-scale armour, Borneo	101
84. Leather puppet, Java	102
85. Musical instrument, Java	103
86a. Wooden figure of hornbill, Borneo	104
86b. Bark book with charms, Sumatra	105
87. Bark belt, Australia	107
88. Natives of Gippsland, Australia	107
89. Boomerangs, Australia	108
90. Wooden clubs, Australia	108
91. Wooden clubs, Australia	109
92. Wooden clubs, Australia	110
93. Wooden sword-club, Australia	110
94. Spear-throwers, Australia	111
95. Wooden shields, Australia	112
96. Wooden shields, Australia	113
97. Message-sticks, Queensland, Australia	114
98. Churinga of wood and stone, Australia	115
99. Spears, Melanesia	121
100. Lime spatulae, New Guinea	122
101. Adze with jade blade, New Caledonia	123
102. Ceremonial axe, New Caledonia	124
103. Pottery, Fiji Islands	125
104. Bark-cloth and printing-board, Fiji Islands	126
105. Wooden bowl, Solomon Islands	127

FIG.	PAGE
106. Wooden clubs, Fiji Islands	128
107. Wooden clubs, New Caledonia	129
108. Wooden clubs, New Hebrides	130
109. Stone-headed clubs, New Guinea	131
110. Spear with obsidian blade, Admiralty Islands	132
111. Wooden shield, New Guinea	132
112. Wooden fish containing skull, Solomon Islands	133
113. Mask of turtle-shell, Torres Straits Islands	134
114. Wooden dancing-club, Santa Cruz Islands	135
115. Drum, New Guinea	135
116. Wooden gong, New Hebrides	136
117. Wooden bull-roarer, New Guinea	137
118. Figure of a god, New Hebrides	138
119. Ceremonial carving, New Ireland	139
120. Mask, New Caledonia	140
121. Adze with shell blades, New Hebrides	141
122. Wooden clubs, Solomon Islands	142
123. Wooden clubs, New Britain Archipelago	143
124. Skull with nose-ornament, New Guinea	144
125. Bambu pipe, Torres Straits Islands	145
126. Fish-hook, Tonga	146
127. Fish-hook, Tahiti	146
128. Stone bread-fruit splitter, Hawaii	146
129. Stone pounders, Polynesia	148
130. Block for printing bark-cloth, Samoa	149
131. Head-ornament, Marquesas Islands	150
132. Feather cloak, Hawaii	151
133. Stone adze-blades, Polynesia	152
134. Stone-bladed adze, Tahiti	153
135. Wooden clubs, Tonga and Samoa	154
136. Sharks'-tooth weapons, Hawaii	155
137. Wooden spears, Polynesia and Micronesia	156
138. Wooden foot-rest for stilts, Marquesas Islands	157
139. War god, Tahiti	158
140. Figure from sacred enclosure, Hawaii	158
141. Shrine for figure of goddess, Tahiti	159
142. Mourner's dress, Tahiti	161
143. Wooden bowl, Hawaii	162
144. Feather war-gods, Hawaii	163
145. Feather gorget, Tahiti	164
146. Wooden club, Marquesas Islands	166
147. Wooden figure, Easter Island	168
148. Wooden bowl, Pelew Islands	169
149. Chart, Marshall Islands	170
150. Figure of a Maori chief	172
151. Neck-ornament made from a skull, New Zealand	173
152. Wooden carving from a house, New Zealand	174
153. Wooden feather-box, New Zealand	175
154. Wooden feather-box, New Zealand	176
155. Wooden door-lintel, New Zealand	176
156. Maori house	177
157. Fish-hooks, New Zealand	177
158. Wooden club, New Zealand	178
159. Shark-tooth knife, New Zealand	179
160. Genealogical staff, New Zealand	180
161. War-trumpet, New Zealand	180
162. Wooden flutes, New Zealand	181
163. African shields	186

FIG.	PAGE
164. African spears	187
165. Hamitic shields, E. Africa	189
166. Wooden throwing-clubs, Nile Valley	190
167. Tobacco pipes, Upper Nile	191
168. Tobacco pipes, Upper Nile	192
169. Various objects from Nilotic tribes	193
170. Shields of Nilotic tribes	194
171. Ja-Luo warriors, E. Africa	195
172. Drum, Uganda Protectorate	196
173. Lumbwa women, British E. Africa	197
174. AKikuyu girl, British E. Africa	198
175. Wooden shoulder-ornaments, British E. Africa	199
176. AKikuyu youth wearing shoulder-ornament	200
177. Feather head-dress, Masai	201
178. Masai warrior	202
179. Ivory necklace, WaNyamwesi	204
180. Pottery vases, Uganda Protectorate	205
181. Hamitic milk-vessel and fumigator, Uganda Protectorate	206
182. Hamitic shield, Uganda Protectorate	207
183. Fetish horn, Uganda Protectorate	208
184. Basket, BaRotse, NW. Rhodesia	209
185. Knives and pillows, Mashonaland	210
186. Bushman digging-stick	212
187. Axes, South Africa	213
188. Bushman arrow-heads	214
189. BaSuto shield, South Africa	215
190. BuShongo pigment-boxes, Congo State	216
191. BaMbala snuff-mortar, Congo State	217
192. BaMbala pillow, Congo State	217
193. BuShongo cup, Congo State	218
194. BuShongo standing-cups, Congo State	219
195. Bena Lulua figure, Congo State	220
196. BaBunda and BaPindi cups, Congo State	220
197. BaYaka cup, Congo State	220
198. BaBunda and BaPindi palm-cloth, Congo State	221
199. Various objects from the Kwilu river, Congo State	222
200. MaNyema gong, Congo State	223
201. Lobale 'piano', Zambesi-Congo watershed	223
202. Harp, West Africa	224
203. BaYaka friction-drum, Congo State	224
204. BaTetela mask, Congo State	225
205. BaMbala fetish figure, Congo State	226
206. Knives and axes, West Africa	228
207. Knives from the Welle District, Congo State	229
208. Knives from the Congo State	230
209. Knives from the Congo State	231
210. BaBangi 'piano', Congo State	232
211. Azandeh harp, Congo State	233
212. Wooden rattle, West Africa	234
213. Wooden fetish figure, French Congo	235
214. Yoruba quartz stool, West Africa	236
215. Steatite figure, Sierra Leone	237
216. Bronze plaque, Benin	238
217. Bronze plaque, Benin	238
218. Bronze plaque, Benin	238
219. Bronze plaque, Benin	239
220. Bronze plaque, Benin	239
221. Brass vase, Ashanti	240

FIG.	PAGE
222. Kabyle pottery, Algeria	241
223. Drum, Nigeria	242
224. Drum, Ashanti	242
225. Fetish-horn, Nigeria	243
226. Various objects, Eskimo	249
227. Arrow-straightener, Eskimo	250
228. Arrow-heads, Eskimo	251
229. Carving on ivory, Eskimo	252
230. Various objects, Eskimo	252
231. Various objects, NW. coast of America	254
232. Stone Club-head, NW. coast of America	254
233. Various objects, NW. coast of America	255
234. Bark hat, Alaska	256
235. Basket-work hat, Nootka Sound	256
236. Totem-pole, Queen Charlotte Islands	257
237. Fish-hooks, NW. coast of America	258
238. Knives, NW. coast of America	259
239. Wooden food-bowl, Queen Charlotte Islands	260
240. Shale pipe, Queen Charlotte Islands	261
241. Stone club, NW. coast of America	262
242. Stone axe, NW. coast of America	262
243. War-club, Nootka Sound	263
244. Whale's-bone club, Nootka Sound	263
245. Various objects, NW. coast of America	264
246. 'Copper,' British Columbia	265
247. Wind instruments, Queen Charlotte Islands	266
248. Ceremonial rattle, Queen Charlotte Islands	267
249. Ceremonial rattle, Queen Charlotte Islands	267
250. Ceremonial mask, NW. coast of America	268
251. Ceremonial head-dress, Nootka Sound	269
252. Moose-antler comb, New England	270
253. Wooden club, Plains Indians	270
254. Hide shield, Cree Indians	271
255. Stone-bladed knife, British Columbia	272
256. Buffalo-hair bag, Plains Indians	273
257. Basket, California	274
258. Feather head-dress, British Guiana	277
259. Various objects, South America	278
260. Cassava grater, British Guiana	279
261. Large pottery vase, Peru	280
262. Ceremonial cigar-holder, Amazon	280
263. Wooden clubs, British Guiana	281
264. Wooden clubs, South America	282
265. Stone axe, Brazil	283
266. Quiver for blow-gun darts, Peru	284
267. Bone flute, British Guiana	285
268. Wooden trumpet, Brazil	285
269. Ceremonial trumpet, Brazil	286
270. Wooden trumpet, Brazil	287
271. Shrunk head, Ecuador	288
272. Various objects, South America	289
273. Scraper, Tierra del Fuego	290

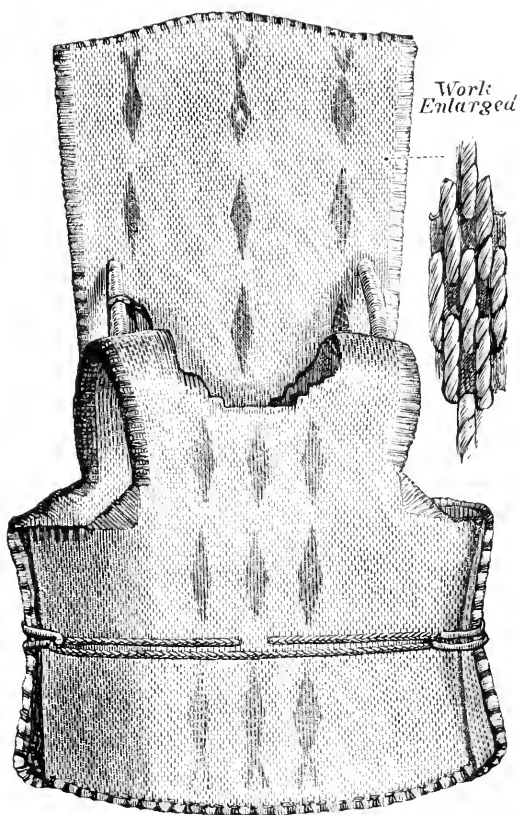


FIG. 9. Cuirass of sinnet (coconut fibre), from the
Gilbert Islands.

INTRODUCTION

THE ethnographical collections in the British Museum have been formed by gradual acquisitions and gifts, and by the incorporation of the Museum formed by Henry Christy. Mr. Christy during his lifetime brought together an extensive series of prehistoric and ethnographical objects; on his death in 1865 they were bequeathed to four trustees, by whom they were eventually transferred to the Trustees of the British Museum. For a considerable time they were exhibited in Victoria Street, Westminster, in the house formerly occupied by Mr. Christy; but in 1883, when the Natural History Collections were removed to South Kensington, room was found for them at Bloomsbury. The Keeper of this Department, at that time Mr. (afterwards Sir Wollaston) Franks, was himself one of the Trustees; and between Mr. Christy's decease and his own death in 1897 he continually augmented the collection by valuable donations.

Before the acquisition of the Christy collection ethnography was very imperfectly represented in the Museum. Even now many sections are far from complete: it is hardly possible that they should become so in any building not entirely devoted to the illustration of the subject. Want of space is a drawback for which there can be no compensation; yet there is some advantage in the exhibition of ethnographical specimens under one roof with those illustrating the art and industry of the great ancient civilizations. It is now realized that these civilizations, even that of Greece, arose gradually from primitive stages of culture; the instruments and utensils of savage or barbarous peoples are therefore not without their relation to the study of antiquities. With prehistoric remains the points of comparison are numerous, and are especially instructive in the case of stone implements.

The science of man, or Anthropology, of which ethnography is a branch (see p. 10), is closely connected with geography: its recognition as a department of knowledge largely depends upon the advance of geographic research. Comparative material upon a sufficiently extensive scale was not available until the greater part of the world had been explored, and this result

is only now approximately attained after long centuries of effort; vast tracts of Oceania were still unknown two hundred and fifty years ago, while Africa has remained the continent of mystery until our own day. The relation of anthropology to biology is no less important, for until it was recognized in the latter part of the nineteenth century that man himself is bound by inevitable laws of development, the real scope of the new science was but imperfectly perceived. The progress of the science of man thus depended upon two conditions, an extensive knowledge of the uncivilized world, and the general acceptance of the theory of evolution. Their fulfilment was impossible before modern times, and therefore great ethnographical museums have only been formed in comparatively recent years. Upon the second condition it is unnecessary to enlarge in the present place, though it contributed more than anything else to raise the implements and weapons of primitive peoples from the status of curiosities to that of specimens with a value for science. But it may be useful to emphasize the first, for even a brief abstract of the principal discoveries will suffice to make us realize how impossible it was in the old days to bring together collections fairly representative of the world, even if contemporary science has been able to employ them to advantage. A consideration of the dates at which the voyages were undertaken, and of the restricted powers of contemporary transport, will explain the almost universal absence in museums of objects brought to Europe before the eighteenth century. Here and there earlier travellers thought it worth while to burden themselves with bows and arrows or other objects, but nearly all these things must soon have perished from neglect. It was rarely that such a traveller met with a man of letters sufficiently interested, as was Montaigne, to place on record the impressions which such objects produced upon his mind.

In antiquity, the barbarous peoples dwelling beyond the borders of cultured states were regarded as hardly human, and the tales which we read in the *Odyssey* scarcely exaggerate the current opinions of the early Greeks on the inhabitants of the uncivilized world. Similar views continued to prevail many centuries after the time of the Homeric poems, as appears from the accounts given by Herodotus of the peoples living in the regions to the north and north-east of the Black Sea. But the expedition of Alexander the Great brought the whole of Western Asia into contact with Greek civilization, and the last centuries before our era were

distinguished by a growing interest in geographical discovery. Seleucus I entered into relations with the Indian King Chandragupta, while the mariners of the Ptolemaic period crossed the Indian Ocean and sailed round the coast of Hindustan to Malabar and Masulipatam. When the Romans were in occupation of Asia Minor, and Persia was ruled by the Parthian and Sassanian dynasties, a regular overland trade was maintained between China and the West, the route running through Chinese Turkestan: and in the time of Ptolemy the Geographer (fl. A.D. 140-160) Europeans were acquainted at least by hearsay with countries as distant as Burma and Siam. But on the overthrow of the Roman Empire in the West there was a decline of scientific interest, and accurate knowledge of Asia was for some centuries lost to Europe.

The geographical inheritance left by the Roman Empire was slowly recovered at the close of the Middle Ages. Until the Western nations began that series of explorations which were to culminate in A.D. 1492 in the great voyage of Columbus, the Arabs were the masters of Europe in geographical knowledge. From their bases in North Africa and Spain they dominated the Mediterranean, and established settlements far down the eastern coast of Africa; they traded to India and Ceylon, and not only exchanged their products with the Chinese, but themselves visited the Far East. Through their trade routes across the Western Soudan they knew of the rich inland countries, which they called *Bilad Ghanah* or Land of Wealth. Thus long before the awakening of Europe representatives of Berbers, Negroes, Bantu, Hindus, Malays, and Chinese were all familiar to the Arabs, and something was known of their respective countries. But this knowledge did not extend to the Cape or Northern Asia, and the island world of Oceania and the whole American continent were still unknown. Only a dim tradition of the Norse discovery of 'Vinland' still persisted in the Scandinavian countries.

So things remained until about the twelfth century, when contact with the East was renewed. The crusaders and the popes both sent embassies to the Tartar princes; St. Louis of France (1226-1270) despatched on a similar errand the friar Rubruquis, who brought back circumstantial accounts of Mongolia, Tibet, and China. There followed the great Venetian traveller Marco Polo, who in the second half of the thirteenth century passed twenty-four years in the East,

making his way overland through Persia, crossing Turkestan, and skirting the desert of Gobi until he reached China. On his travels he obtained information about many countries and islands, Japan, Java, Sumatra, and Ceylon; and his famous book remains an enduring testimony of mediæval enterprise. But though the cloud of ignorance was being lifted, the popular geography of the time was still elementary, and for years little advantage was derived from this newly-gathered information. Traditional beliefs prevented the growth of scientific principles. The fantastic geography derived through the Fathers Orosius and Isidore from Pliny, Solinus, and Pomponius Mela were still in favour in the time of Dante. The *Mappa Mundi* of Richard of Haldingham at Hereford repeats the ancient fables, reproducing in the fourteenth century men with a single eye in the centre of the forehead or with huge feet to shade them from the sun when they lay upon their backs. To the mediæval geographer Jerusalem was the centre of the earth, and the Southern hemisphere was a waste of waters which it would have been useless and impious to explore. A great advance was made when the Catalan map of A.D. 1375, now in Paris, embodied the results attained by Marco Polo; but it was not until about the middle of the fifteenth century that the new knowledge became general.

The maritime enterprise of modern Europe began on the north-west coast of Africa, first by the voyages of Genoese mariners in the fourteenth century, and afterwards by those of the Portuguese, the object being in both cases to reach the *Bilad Ghanah* of the Arabs. The discoveries of the captains sent out by the Portuguese Prince Henry the Navigator began soon after A.D. 1425; twenty-five years later the Senegal and Gambia Rivers had been reached, and in the year of Henry's death (A.D. 1460) the tenth parallel of north latitude had perhaps been passed. By A.D. 1484 the Portuguese had coasted along Ashanti, Dahomey, and Benin, passed the Niger, and sailed up the mouth of the Congo. In 1486 Bartholomew Diaz rounded the Cape of Good Hope; in 1497-8 Vasco da Gama reached Mozambique and Malindi, whence he crossed the Indian Ocean to Calicut. The Mohammedan monopoly of the eastern trade was now broken down. In A.D. 1510 Goa was founded by Albuquerque, and in the following year Malacca permanently occupied. Meanwhile the enterprise of the Portuguese had aroused other nations to similar efforts. In A.D. 1492 the Genoese Christopher Columbus, sailing under

the Spanish flag, had reached the West Indies, and in subsequent voyages investigated the adjacent coasts of Central America and Venezuela. In A.D. 1496 another Italian, John Cabot, received a charter from Henry VII of England, and landed in Newfoundland and Labrador. In A.D. 1499-1500 the Spaniard Pinzon reached the coast of Brazil near Pernambuco, and sailing past the mouths of the Amazon and Orinoco, connected his discoveries with those of Columbus. With Pinzon sailed Amerigo Vespucci, who wrote a narrative of the expedition, printed in 1507, and by a mere chance gave his name to the New World which he did not discover. The Portuguese Cabral made the Brazilian coast at Bahia in the same year, and in A.D. 1501-2 a Portuguese expedition penetrated to 32 degrees of south latitude. These expeditions at length began to convince the world that America was a new continent and not a part of Asia. The Spaniards now pushed their explorations to the north as far as Florida, while in A.D. 1520 Magalhães (Magellan) passed the straits that bear his name, and crossed the Pacific to the Philippines, where he met his death. Two years later his vessel was brought safely home, and the world was thus circumnavigated for the first time. It was in A.D. 1518 that the Spaniards first reached Mexico and heard of the empire of Montezuma: the famous expedition of Cortes immediately followed. In A.D. 1525 the coast of Peru was explored; in 1532 Pizarro invaded and conquered the country of the Incas, and six years later De Soto traversed the region watered by the Mississippi. About the same time the Portuguese began to establish settlements in Brazil. The French now came upon the scene, and Giovanni da Verrazzano, a Florentine, was sent by Francis I to claim the whole of America north of Mexico. In A.D. 1540 Jacques Cartier entered the St. Lawrence, and two years afterwards the first European colony was attempted, only to prove unsuccessful. Another attempt, equally unfortunate, followed in A.D. 1562 on the coast of South Carolina. British enterprise in North America was later than that of France. After Cabot's voyage there was a long period of inaction: then came the fruitless efforts of Sir Humphrey Gilbert in Newfoundland (A.D. 1579-1583) and Sir Walter Raleigh in Virginia (A.D. 1584-1586). In the seventeenth century the Pilgrim Fathers sailed from Plymouth, and the colonial companies were formed by which great parts of the Atlantic littoral were gradually occupied. The eighteenth century witnessed the rivalry of the French and the British, and

the independence of the United States. The contact between the whites and the Indians, which resulted from the European occupation of the coast, was in some cases friendly, in others hostile. In Virginia, Pocahontas, daughter of the chief Powhattan, married an Englishman, and visited England, while the famous settler John Smith was regarded by the Indians as a friend. But even in the eighteenth century little was known of the tribes to the west of the Alleghanies, and it was on the borders of Canada that the white and red races came into closest contact. Here the British settlements were on a friendly footing with the Iroquois, while the Algonkins were supported by the French; the rivalries of two native confederations found a counterpart in those of two European powers.

The interior of the North American Continent was not occupied until the nineteenth century, the Indian tribes being gradually displaced and settled in native reservations, where they still survive in rapidly diminishing numbers. The Pacific coast, which the Spaniards had to some extent explored, was visited as far as North California by Sir Francis Drake on his famous circumnavigation of the globe towards the close of the sixteenth century; but an accurate knowledge of the coast north of the Straits of S. Juan de Fuca was first gained by the voyages of Behring along the shores of Alaska in A.D. 1741, and of Captain Cook, whose survey of these coasts was completed in A.D. 1778. Mackenzie and other pioneers from Canada made their way over the Rocky Mountains from A.D. 1793 onward; the Hudson's Bay Company established its posts in the country; and after Vancouver's voyage, what is now known as British Columbia was acknowledged as a British possession (A.D. 1795). The territory south of the Straits of San Juan de Fuca passed into the hands of the United States, and in 1848 that country acquired California from the Republic of Mexico, which had some years previously thrown off its allegiance to the Spanish crown. The discovery of gold in the following year, leading to a great influx of settlers from the East, entirely modified the old relations of the white and Indian populations.

It is impossible to describe in any detail the settlement of the coasts of South America. The Portuguese colonization of Brazil has already been mentioned. All the rest of the continent, with the exception of Guiana, which was ultimately divided between British, French and Dutch, fell to the lot of Spain, and up to the period of the French Revolution was

divided into the Vice-Royalties of Mexico, Peru, La Plata, and New Granada, and the Captain-Generalships of Yucatan, Guatemala, Chile, Venezuela, and Cuba. In the first quarter of the nineteenth century most of these countries established their independence and adopted the republican form of government.

The great epoch of discovery was not confined to Africa and the New World. It has been seen that as early as A. D. 1511 the Portuguese had established themselves as far east as Malacca. Before the end of the same century the Spanish

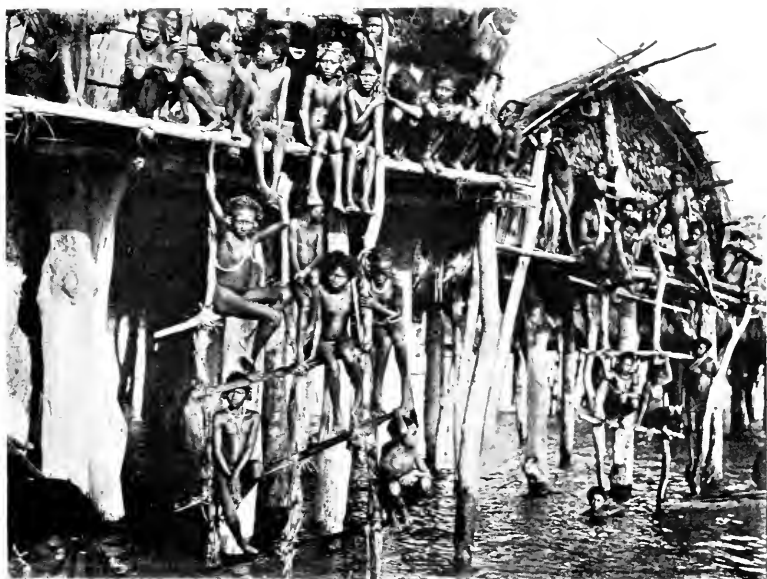


Fig. 1.—Pile-houses, British New Guinea.

and Portuguese commanders had landed in the great islands of Indonesia, New Guinea, the Marquesas, the Solomons, and Japan. In the seventeenth century the Dutch flag was carried into these distant seas: Tasmania and New Zealand were discovered, and the coasts of Australia explored. It was not until the following century that British and French navigators made their memorable voyages. Anson, Byron, Wallis, and Bougainville were all leaders of successful expeditions: then followed d'Entrecasteaux, the ill-fated La Pérouse, and Captain James Cook, fitly described on the medal struck in his honour by the Royal Society as *Oceani investigator*

acerrimus. It would be tedious to enumerate the familiar voyages of more recent times; the latter part of the eighteenth century with its revival of maritime enterprise perhaps had a profounder effect than any subsequent period upon the study of mankind.

In the interior of Asia the progress inaugurated in the Middle Ages was naturally slower than it had been on the coasts. The travellers who increased the knowledge of Turkestan, Tibet, and China in the seventeenth and eighteenth centuries were chiefly missionaries, some of whom started



FIG. 2.—A relic of cannibalism, human bones in the fork of a tree, Fiji Islands.

from the territories of the Great Mogul in India. Further to the north, exploration in Siberia and Central Asia was carried on by Russia, which had reached the Obi as early as the sixteenth century; before the close of the nineteenth she had absorbed the Tartar Khanates, and established herself upon the Pacific.

Such, in its bare outlines, is the story of the discovery of the world which brought civilization and barbarism into contact, thus preparing the way for the comparative study of mankind. There were not lacking, even in classical

times, minds able to perceive the value of comparison between primitive and developed customs, while more than one ancient historian has left a permanent record of ethnographical facts. The interest in primitive life already evinced by Herodotus had become a preoccupation with Caesar and Tacitus, whose descriptions of the Gauls and Germans were written with a full sense of their possible bearing upon a higher civilization. In the Dark Ages the interest was naturally restricted, but it increased once more with the explorations of the Arabs and the early European travellers. By the seventeenth century the reports of explorers had impressed the

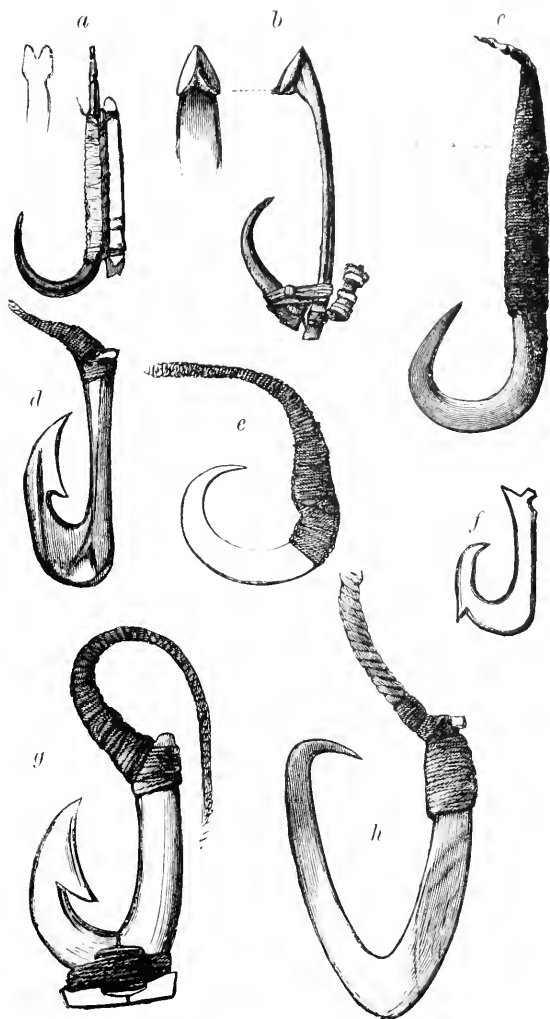


FIG. 3.—Fish-hooks from Oceania. *a*, *b*, and *c*. Solomon Islands. *d*, *g*, and *h*. Hawaiian Islands. *e* and *f*. Tahiti. (*a* and *c* are of turtle-shell, the rest of pearl-shell.)

imagination of statesmen and men of letters like Montaigne, Francis Bacon, and Thomas More ; by the eighteenth, the new facts which had become common property through the popularity of great books of travel like those of Hakluyt,

Purchas, and de Bry, or accounts of native customs written by missionaries like Lafitau in Canada, were read by psychologists and political philosophers from Locke to Montesquieu. The period of the French Revolution, coinciding with the voyages of the circumnavigators, witnessed a certain change in the attitude of educated people towards primitive countries. The idealized picture of the simple savage life drawn by Rousseau and Diderot at least diffused an interest in primitive culture among European nations, even though these writers merely used the 'noble savage' as a means to a political end. During the first half of the nineteenth century the studies suggested by the great voyages were pursued upon more scientific lines; but it was not until the idea of development was applied to human communities that the value of anthropology was generally understood, and the collection of ethnographical specimens became a matter of practical importance. Thus were fulfilled the two conditions mentioned on page 2: the distribution of mankind throughout the world was known at least in its broader outlines: the principles of evolution were applied to man.

Ethnography is that branch of the general science of man (Anthropology) descriptive of the manners and customs of particular peoples, and of their development from savagery towards civilization. Although the word in its strict sense embraces the manners, customs, beliefs of all peoples, including those of Europe, it is more especially concerned with those races which have no written records and are unknown to history. The classification of mankind is a subject beset with many difficulties, and has at all times given rise to disagreement. In the early days of Anthropology a lengthy and bitter controversy arose around the question whether the human race was composed of one or more species, and though the great majority of anthropologists now hold the view of specific unity, there are still a few who incline to the opposite theory. The division of mankind into races and tribes has been attempted by many anthropologists and according to many criteria. None of the classifications proposed are satisfactory from every point of view, and there has been a growing feeling that the work of classification should be suspended for the present until further investigation has been made into the meaning of the various characteristics used as criteria. Want of precise knowledge on the latter point; a feeling that the

effects of a change in environment may be even more powerful than at present supposed; the recognition that the intermingling of tribe with tribe and people with people has been constant, except in one or two instances where a group has been temporarily isolated; the knowledge that it is in most cases impossible to draw hard and fast lines between types owing to the presence of intermediate sub-types; these four causes have led anthropologists to abandon for the present anything like categorical and minute classification according to a single, or even a few, characteristics. At the same time some form of classification on broad lines is necessary, and anthropologists unite more or less in dividing mankind into three main groups: Caucasian, or white (blond or brunette), with curly or wavy hair; Mongolian, or yellow (from yellowish-white to brown), with straight hair; and Negroid or black (that is to say, from deep chocolate to coppery-brown), with tightly-curved or frizzy hair. At present the Caucasian is found in greatest numbers in Europe, the Mongolian in Asia, and the Negroid in Africa. The people of America would seem to be a specialized branch of the Mongolian family, but their exact position is still a matter of some doubt.

These three terms, Caucasian, Mongolian, and Negroid, may be employed usefully in classification if it is remembered that their limits are nowhere sharply defined, and that there are many tribes who seem to stand midway between two classes.

The various methods by which the attempt is made to classify the races of man according to colour of skin and eyes, quality of hair, and measurement of skull and body, belong to the province of physical anthropology, illustrated by collections in the British Museum (Natural History) at South Kensington.¹

The subjects comprised by ethnography may be conveniently arranged under three main headings: (1) Man in his relation to the material world: (2) Man in his relation to his fellows: (3) Man in his relation to the supernatural.

I. Man in his relation to the material world.

Man's first need is food, and this brings him into close contact with the material world. The most primitive form of livelihood is the collection of wild produce, vegetable and animal: and the large mounds of broken sea-shells on the north coast of Europe bear witness to the fact that it marked an early stage in human progress. The hunting of the larger

¹ A guide to these collections was published in 1909.

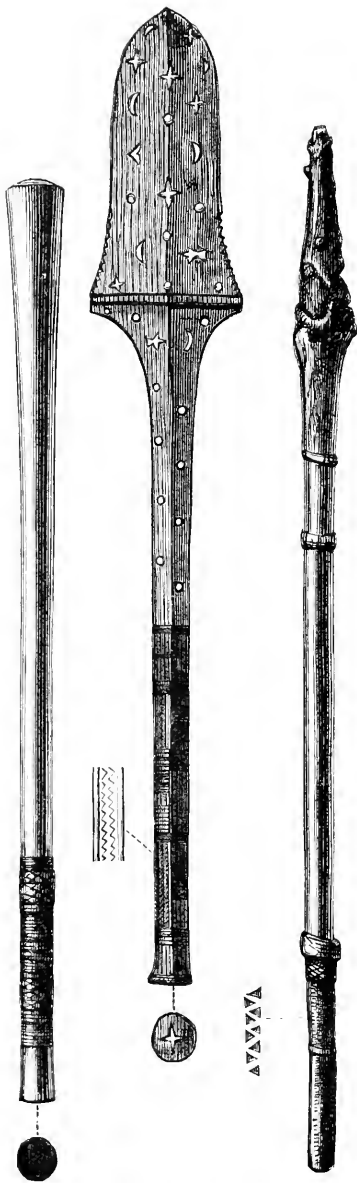


FIG. 4.—Wooden clubs from Fiji.

and more active animals was possible only after the invention of some sort of weapon, in the first instance of stone, wood, or bone (figs. 4 and 5), and must have produced poor results until the discovery of such highly important mechanical contrivances as the bow, spear-thrower, blowgun, or boomerang (fig. 6). No doubt the desire to obtain a constant supply of food led to the domestication of certain plants and animals; though it is possible that the way for the domestication of the latter was paved by the adaptation to human ends of the hunting instinct in the dog. Hitherto man had led a more or less nomadic existence, since he was forced to follow the movements of the game on which he lived. With the invention of agriculture permanent settlements were formed; those tribes, however, who lived solely or chiefly on the produce of their domestic animals—the pastoral tribes—continued to be to a limited extent nomadic, though in a less degree than the hunters, since they were compelled periodically to change the feeding-grounds of their cattle. At this stage of culture the food supply becomes less precarious, and man, relieved from anxiety

for the morrow, is able to turn his attention to the elaboration of arts and crafts. It is of course the agricultural tribes who have the greatest opportunities in this direction, since a nomadic form of life forbids the accumulation of property other than flocks and herds; yet the purely agricultural tribes are, perhaps by reason of their occupation, conservative, apathetic, and non-progressive except under the regenerating influence of some strong external stimulus; it is the nomadic or semi-nomadic life, provided that the conditions are not too severe, which tends to sharpen the wits and to call forth courage, self-reliance, and ingenuity. In the earliest ages no doubt food was eaten raw, the properties of fire being unknown; even after the invention of cooking many tribes were long unable to produce fire, and the accidental extinction of all the fire in a village was nothing short of a calamity unless a fresh supply could be

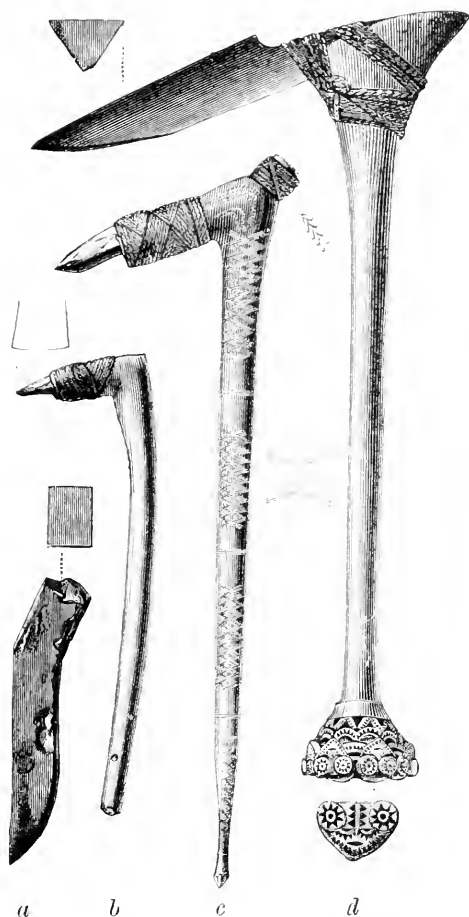


FIG. 5.—Stone-bladed adzes from Oceania. *a*, Hawaii. *b*, Rotumah. *c*, Niue. *d*, Austral Group.

obtained from neighbours, or a timely lightning-flash set fire to a tree. Different tribes solved the question of fire-production in different ways (fig. 7), the most common method

being by the friction of two pieces of wood, one hard and one soft, either by drilling or sawing the latter with the former. Others obtained a spark by striking together two lumps of ore, or pieces of flint and bamboo, or flint and steel. But the most remarkable apparatus comes from South-Eastern Asia, and consists of a small cylinder, stopped at one end, and a closely fitting piston: by means of this appliance the heat engendered by the compression of air serves to kindle a piece of tinder placed in a hole at the end of the piston: the method is as follows:—the end of the piston is placed in the cylinder, and struck home by a sharp blow of the palm: it is immediately

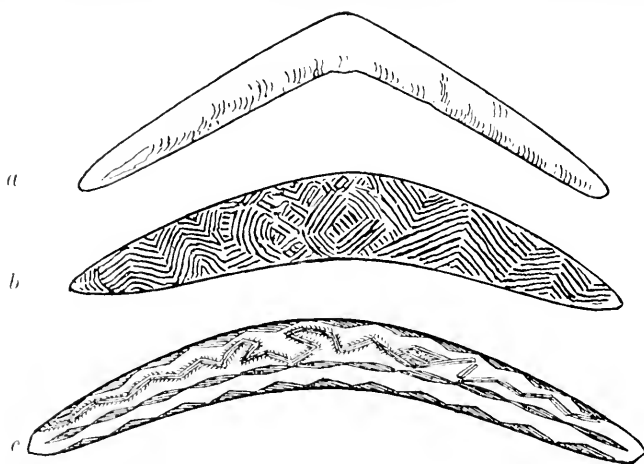


FIG. 6.—Returning boomerangs, used in hunting. *a*, Western Australia. *b*, North-West Australia. *c*, Queensland.

withdrawn and the tinder is found to be alight. It is difficult to imagine what combination of circumstances could have led to the discovery of this apparatus, which was invented independently in Europe as a scientific toy.

Many tribes at the time of their discovery were living in an age of stone (Figs. 5, 8, 9, 10), in absolute ignorance of metals: consequently their arts and industries shed an important light upon those of the tribes inhabiting our country in prehistoric times, from which remote period implements of stone have alone survived (see Guide to the Stone Age). A survey of the objects manufactured by such 'contemporary stone-age people' as the Polynesians proves that knowledge of metal is by no means indispensable to a fairly high stage

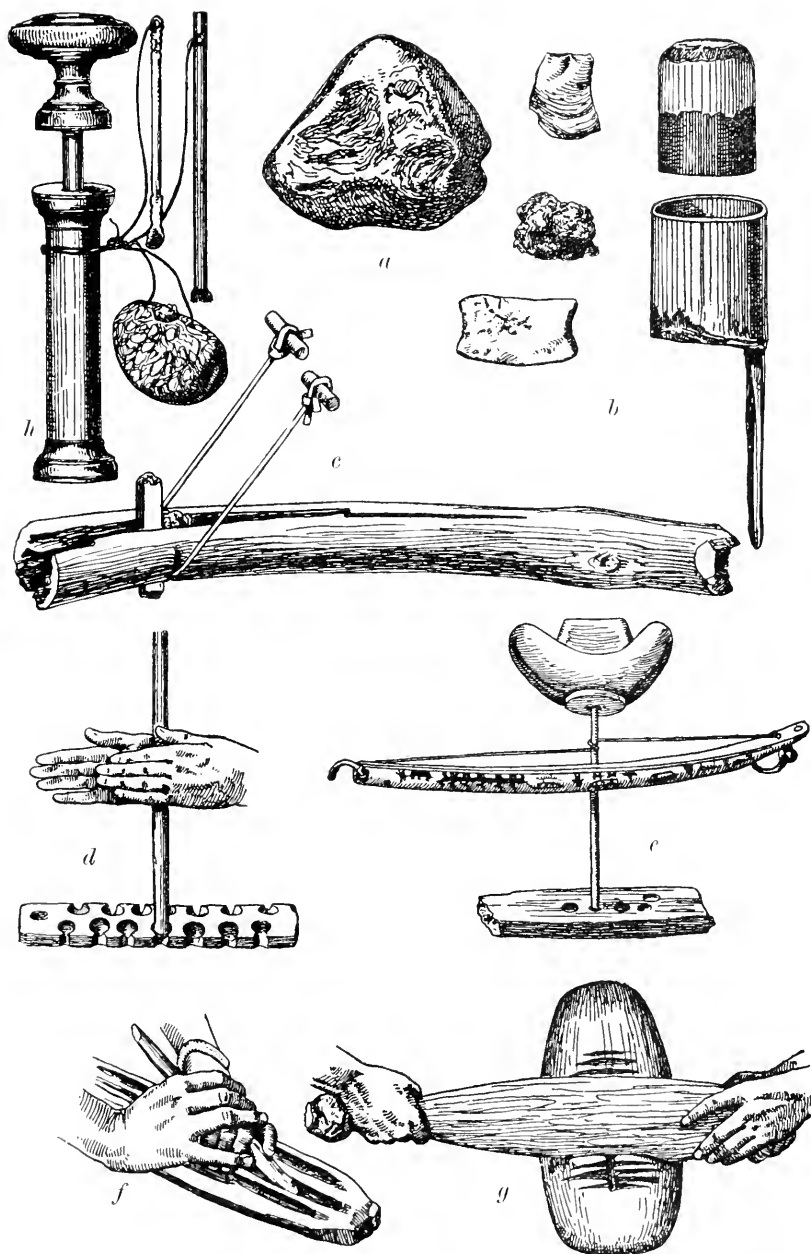


FIG. 7.—Fire-making instruments. *a*. Lump of ore (Tierra del Fuego). *b*. Flint and steel (Burma). *c*. Wood and bamboo strip (Malay States). *d*. Twirling (Africa). *e*. Bow-drill (Eskimo). *f*. Stick and groove (Oceania). *g*. Sawing (with spear-thrower on shield, Australia). *h*. Fire-piston (Borneo).

of culture, and that the most surprising examples of art and industry can be produced with implements of stone, bone, and teeth (figs. 9 and 11). Utensils in the most primitive stage are natural objects, such as gourds, nuts, shells, and hides: later,



FIG. 8.—War-adze *Toki* with jade blade, New Zealand.

when pottery and basketwork are invented, the forms of these objects are often reproduced with such modifications as the nature of the material demands. An interesting feature of primitive technology is the tendency shown for one craft to borrow the forms proper to another: thus basket forms are constantly found reproduced in pottery and woodcarving (e. g.

fig. 190). The forms so borrowed usually, but not always, belong to the more primitive craft. The patterns with which man throughout the world delights to ornament his utensils are often borrowed direct from nature (figs. 13-16).

II. Man in his relation to his fellows.

The family, as we understand it, is a comparatively late product, but in an imperfect form it existed almost from the beginning, originating possibly in the reluctance of the mother to part with any of her offspring. A general recognition of the closeness of the tie between mother and child, together with the comparative ease of tracing descent upon the mother's side, may have given rise to the widely spread custom of *mother-right* or *matriarchy*. According to this practice, descent is reckoned in the female line, and a man's property is inherited not by his son but by his brother or by his sister's son. Whichever way descent was counted, all direct descendants of a common ancestor lived together until their numbers increased to such an extent that they had to divide.

Such a kin-group is sometimes known to ethnologists as a *gens* or *clan*, and a number of clans or *gentes*, all recognizing a relation one to another, make up the *tribe*. It is a very common practice, especially where 'mother-right' prevails, for

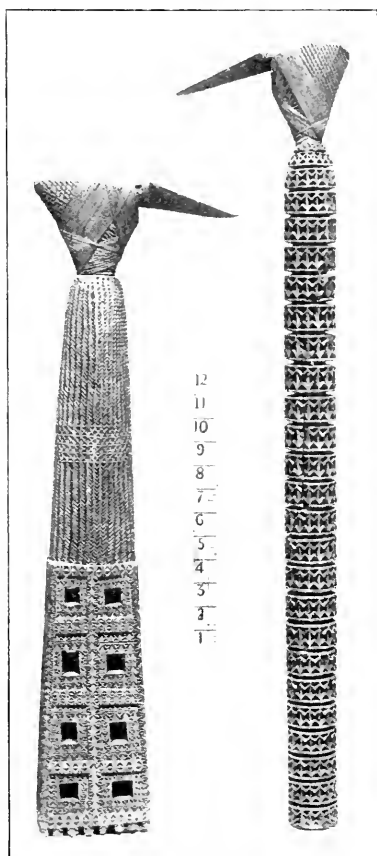


FIG. 9.— Ceremonial adzes from Mangaia (Hervey Islands), with stone blades and hafts carved in designs derived from the human form.

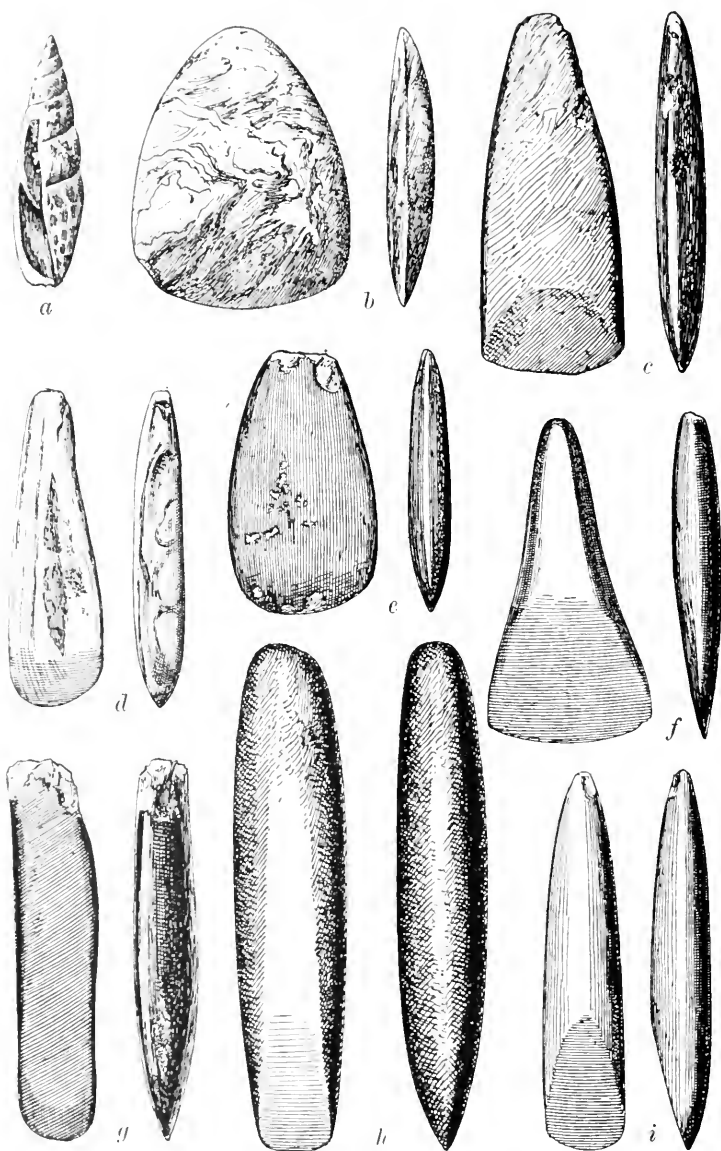


FIG. 10.—Types of adze-blades of stone and shell from Melanesia. *a*. Malekula, New Hebrides (shell). *b*, *c*. New Caledonia (jade). *d*. Banks Islands shell). *e*. Fiji Islands shell). *f*. San Cristoval, Solomon Islands. *g*. Admiralty Islands. *h*. Fiji Islands. *i*. Savo, Solomon Islands.

each clan to take its name from some animal or plant: this animal or plant is known as its 'totem', from a North American Indian word, and the clansmen who recognize it use it as their badge or cognizance, tatu it on their bodies, or paint it on their houses and utensils (fig. 17). Frequently this totem animal or plant comes to be regarded as the ancestor of the

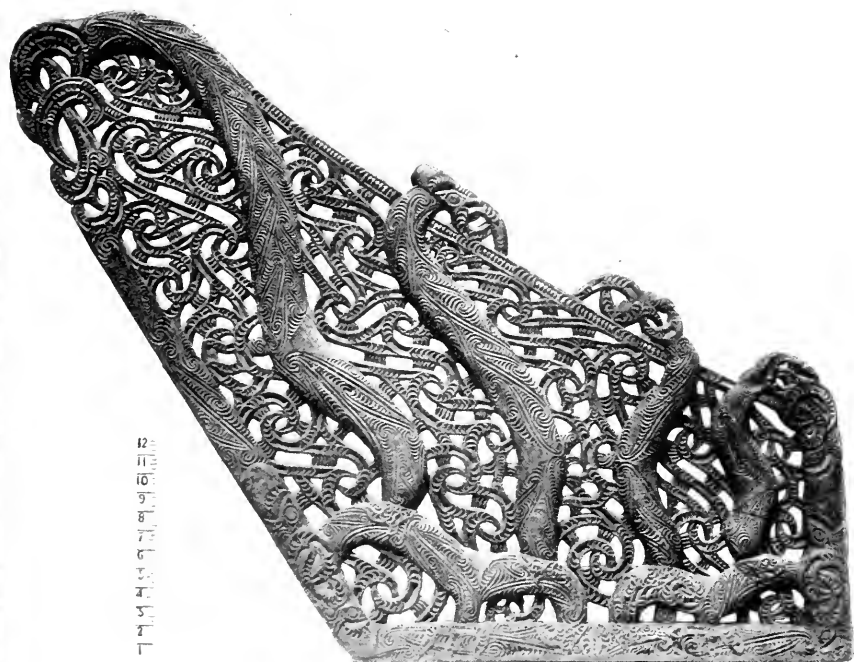


FIG. 11.—Carved figure-head (*tau-ihu*) of a canoe. N. New Zealand.

clan and the good spirit of all the kindred. The totemic system, the origin of which is still debated, has great importance in connection with primitive marriage and relationship, since the totems are used as marks of prohibited degrees. No man may marry a woman who bears the same totem as himself; he is therefore obliged to seek a wife among the members of another clan. This practice of 'marrying out' is termed *Exogamy*; the

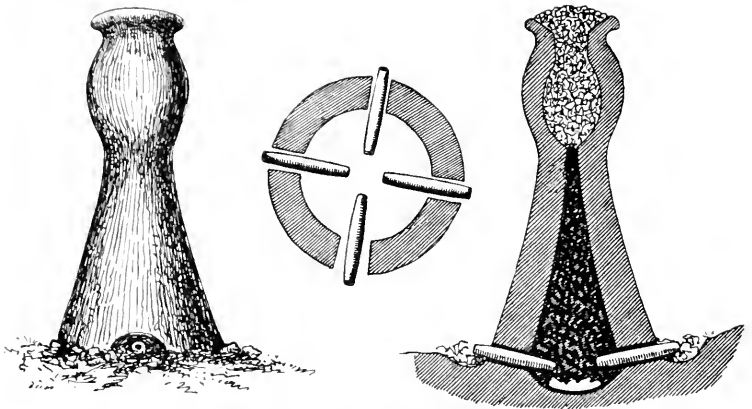


FIG. 12.—Primitive smelting furnace with four blast-pipes. Jur of the Upper Nile (*after Scherzinger*).



FIG. 13.—Wooden shield from the Papuan Gulf, New Guinea.

reverse, where members of an organization are obliged to marry within its limits, is called *Endogamy*.¹

The rules controlling primitive marriage are hardly less various than the ceremonies by means of which it is performed. Both are too numerous for description in the present place, but the majority are based upon such elementary practices as marriage by capture, purchase, or exchange. In connection with marriage a few words may be said about

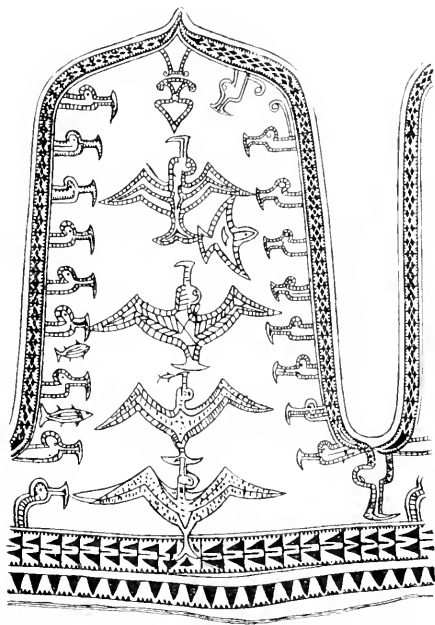


FIG. 14.—Ornament taken from bird-life 'fish-hawk'.
New Georgia, Solomon Islands.

personal adornment, since it seems certain that the primary motive of embellishment is the desire to attract members of the opposite sex, and that it thus forms an important aid to sexual selection. It is true that this subject belongs in part to each of the sections into which this introduction is divided: since many material objects are manufactured and used for purposes of personal adornment, and it has been proved that much jewellery is in its origin amuletic, serving to protect

¹ A concrete instance of totemic organization is given on p. 114 in connection with Australia.

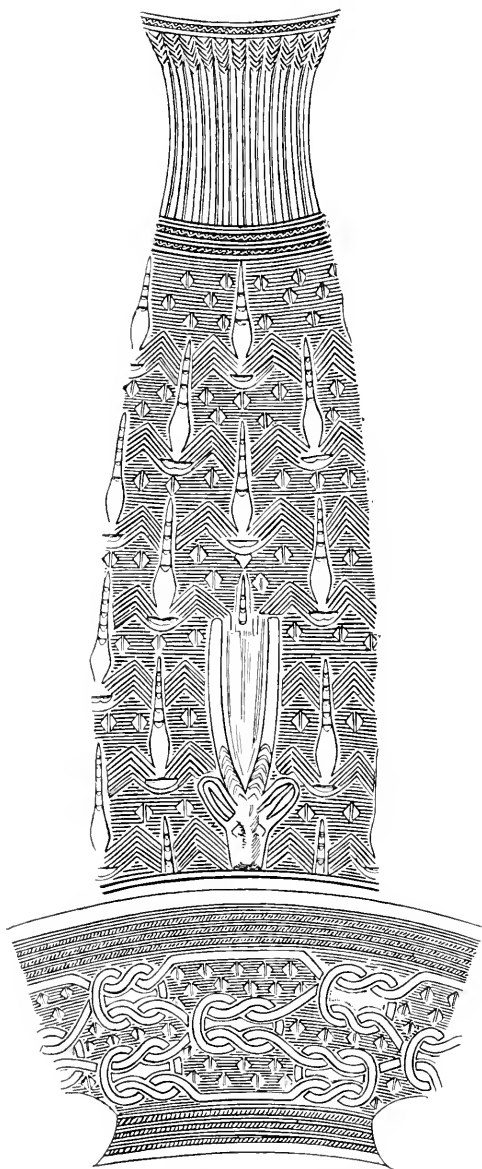


FIG. 15.—Ornament taken from the insect world and basket-work.
Stem and bowl of BuShongo pipe. Congo State.



FIG. 16 — Ornament taken from the shoots of a creeper. Iban, Borneo.



FIG. 17.—Model of a totem-pole, showing the 'crests' of the owner. Haida of Queen Charlotte Islands.

the wearer from supernatural agencies, or to further the acquisition of certain definite characteristics. The practice of mutilating or deforming parts of the body in accordance with certain preconceived ideals of beauty, or for the attachment of ornaments, is of wide distribution. Under the first



FIG. 18.—Board and bandage for moulding the shape of an infant's head. Milanau, Borneo.

heading fall such customs as the moulding of the child's head by means of bandages or a specially constructed cradle (fig. 18), tooth-chipping, foot compression, the elongation of the female breasts, circumcision, and waist-compression by tight lacing. It is interesting to note that the last, practised by highly civilized

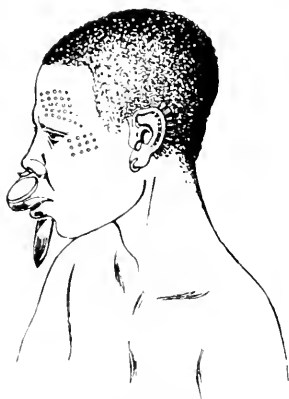


FIG. 19.—Mittu woman, showing lip ornaments. Upper Nile.

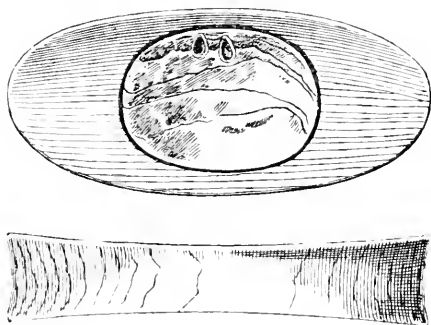


FIG. 20.—Wooden plug worn in the lower lip, inlaid with haliotis shell. Haida of Queen Charlotte Islands.

peoples, is the only habit which is attended with serious consequences both to the individual and to the race. The second includes a large number of customs: the ears or lips are often pierced or stretched so as to afford support to discs or rings of considerable size (figs. 19-22): the nose or cheeks perforated

and ornamented with pins of shell or bone; the teeth inlaid with gold or jewels. The application of paint to the body is almost universal and the practice of tatuing very common: the latter in its widest sense includes the perforation of the skin and insertion of pigment (tatuing proper, fig. 23), and the production of designs by means of scars, which may exist as small depressions, or, by irritation of the wound, as knobs or weals in high relief (fig. 24). Scar-tatuing (cicatrizization) is usually practised only by the dark-skinned peoples. From the immense variety of objects attached as ornaments to the head and body arose clothing, which in its turn gave rise to a sense of modesty. The relativity of this emotion is obvious when it is considered that it enjoins the concealment of different parts of the body in different countries, and under different circumstances. Climate naturally has a certain influence in determining the development of clothing, but it is not the paramount cause: certain peoples—such as the Fuegians—live practically nude under almost antarctic conditions.

In a primitive community the individual has little importance as such. He may almost be said to belong to it body and soul, and apart from it has neither rights nor responsibilities. Such a system is unfavourable to the development of enterprise or private initiative, but at the same time it encourages the habits of obedience, discipline, and common action, upon which further social progress depends. The absorbing claims of the community are well instanced by the primitive laws of property, according to which everything of the greatest value belongs to the clan in common.

The three kinds of property, personal, family, and tribal, are well illustrated by Deniker in the following passage—‘I have made a flint implement with my own hands, it is *mine*: with



FIG. 21.— Wooden mask representing Haida woman wearing lip-plug. Queen Charlotte Islands.

the assistance of my wife and children I have built the hut, it belongs to the *family*; I have hunted with the people of my tribe, the beasts slain belong to *us* all in common'.



FIG. 22.—AKikuyu girl, showing ear-ornaments. British East Africa.

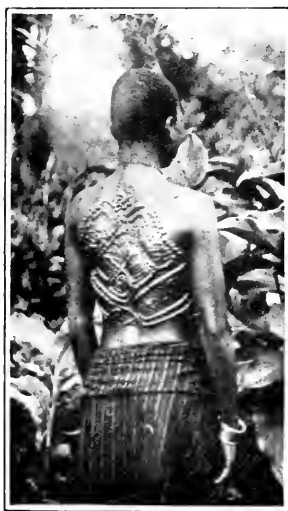


FIG. 24.—MaNyema woman, to show cicatrization. Congo State.

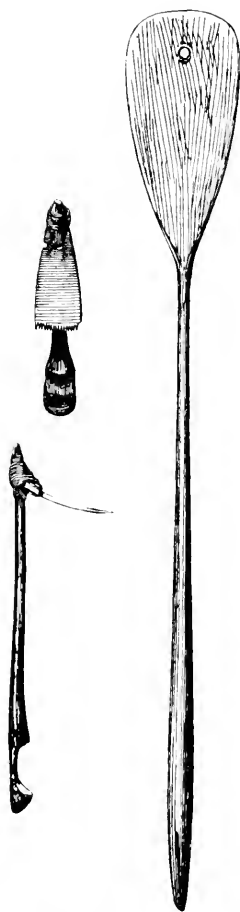


FIG. 23.—Tatuing 'needle' with bone blade, and striker. Tahiti.

Where agriculture is practised, land usually belongs to the community as a whole. The soil is divided among different households, and is often redistributed at frequent intervals, as

in the year of Jubilee under the Mosaic law. The land, however, gradually passed into private possession, chiefly as the result of effective occupation.

The Law of primitive communities is very largely based upon custom, and arises from the principle of give and take necessary to any form of social life. But customary law is greatly modified by the ceremonial law, which originates in primitive religious belief.

In early times there were no regular judges; the public opinion of the clan awarded simple and severe punishments, such as exile or death. Later the chief or priest became the judge; and last of all, as in Mexico, a regular judicial body



FIG. 25.—Wooden figure used in divination; e.g. in case of theft the diviner moistens the block and rubs it up and down the back of the figure, repeating the names of the villagers. When he mentions that of the thief the block sticks. Bushongo, Congo Free State.

came into existence. An important part is also played by secret societies, as in New Britain and West Africa, the function of which is to redress wrong which might otherwise escape punishment. The aid of the gods was constantly invoked to decide the question of innocence or guilt (fig. 25); thus arose the machinery of *ordeals* and *oaths*, which are found in almost every uncivilized country of the world, and have survived in civilized lands to modern times. In the days of the Anglo-Saxons and Normans there was frequent recourse to ordeals in England, while the oath maintains its place in our law-courts to-day. In the evolution of criminal law the widespread custom of vendetta or blood-revenge is a factor of the highest significance. It was at first conducted on the principle of an eye for an eye and a tooth for a tooth; later, pecuniary compensation was introduced. With all its

faults, the system of revenge often acted as a check to violent crime: since the whole family or village of the delinquent was exposed to the dangers of vengeance, it was the interest of the majority that peace should be preserved. Primitive man has little notion of abstract right or wrong; his conduct is regulated by the rules of his clan and tribe. Within the limits of the kin there exists mutual forbearance, kindness, and honesty, but the members of one tribe recognize no duties to those of another. A man acknowledged his duties to his neighbour, but the persons regarded as neighbours were strictly limited in number. Thus the Latin word *hostis*, an enemy, which originally meant a stranger, takes us back to a time when every stranger was regarded as an enemy. Morality was in fact determined by blood-relationship, and varied with the customs of tribes inhabiting the different parts of the world. It was at first distinct from religion; only at a comparatively late period did ethics require a religious sanction.

The external relations of tribes are principally determined by war and trade. When he fights, the savage usually endeavours to act on the defensive; hence his efforts are directed chiefly to protecting his own person and terrifying the enemy. His offensive weapons consist mainly of the implements of his calling as hunter, and even personal ornaments are employed as offensive weapons. Battles are usually ended by the fall of a few on one side, combats to the death are rather the exception than the rule. Trade originally consisted in the direct exchange of objects (barter), but the many inconveniences of this system gave rise to *currency*, i.e. classes of objects not too easy to make or to procure, by which the worth of goods could be measured (figs. 26 and 27). Currency takes many varied and peculiar forms in different quarters of the globe, and shells, bright feathers, axes, spear-heads, fish-hooks, blocks of salt, and a hundred other things, may all represent the indispensable medium of exchange. Trade, intermarriage, and war, as promoting alliances, or the establishment of a dynasty by a war-chief, resulted in the expansion of large tribes and the growth of confederacies. The way was thus prepared for the more perfect organization of the state.

III. Man in his relation to the supernatural.

The ceremonial law tends to adopt useful rules of customary law, so that there ultimately results a fusion of the two systems; this leads by a natural transition to the third

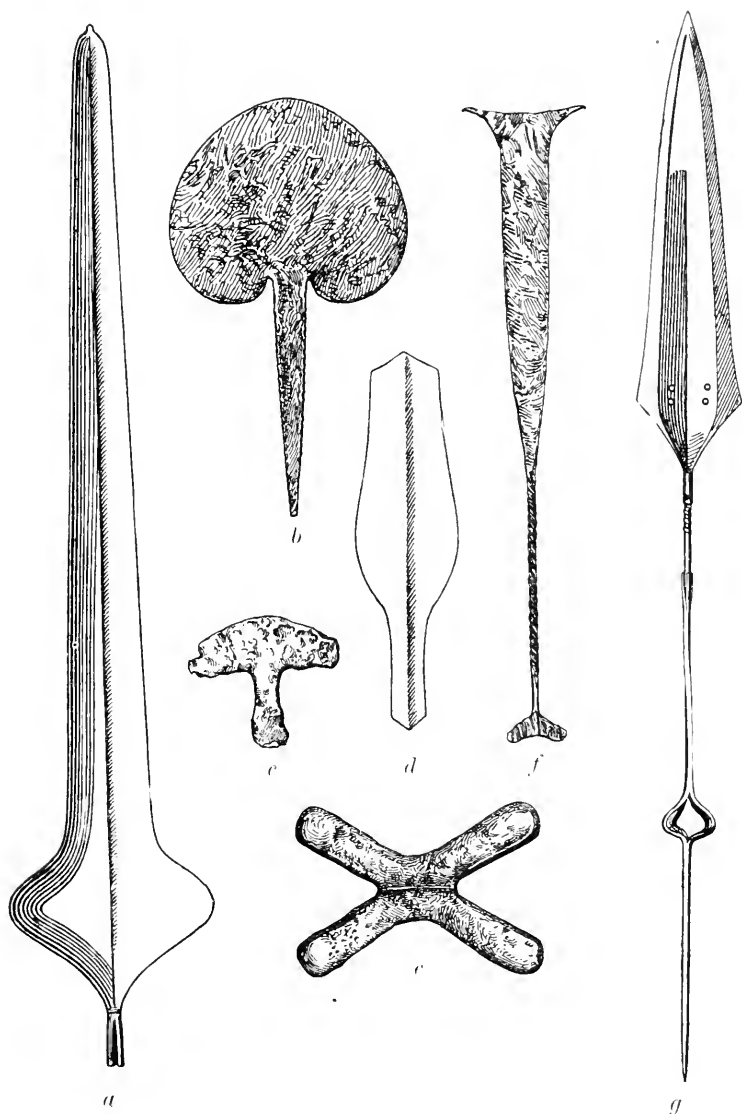


FIG. 26.—African currency. *a*. Conventional spear-head, Upper Congo. *b*, *c*. Conventional hoo-blades, Upper Nile. *d*. Conventional axe-blade, Stanley Falls. *e*. Copper saltire, Urua. *f*. Conventional knife-blade, Sierra Leone. *g*. Conventional spear, Lomami River.

heading into which the subject is divided. A prominent part is played by the *tabu*,¹ a prohibition forbidding contact with certain persons or things considered sacred or dangerous, and therefore inviolate. Such an institution might be made most irksome not only to the unprivileged lower class but even to sacred and inviolate persons themselves, or to privileged persons subjected to restrictions for temporary and particular reasons. For example, a sacred chief or king in Polynesia might not even touch the ground for fear of dangerous consequences to his people, and had always to be carried from place to place upon men's shoulders; after the operation of tatuing, Maori chiefs were not allowed to put food into their own mouths, but were fed like infants through

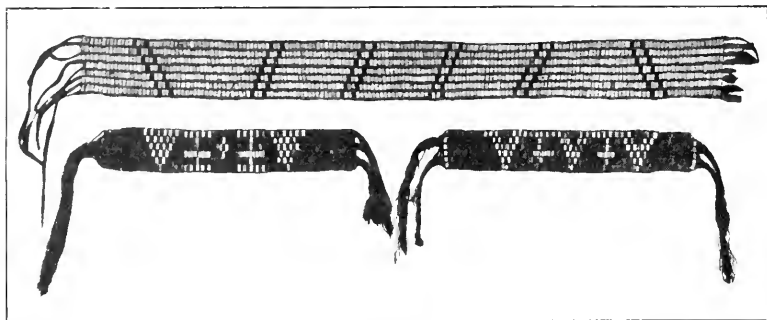


FIG. 27.—Wampum—shell-beads often used as money, from the Plains Indians of North America. (The belt is Iroquois.)

curious wooden funnels (fig. 28). The effect of *tabu* upon the common people is illustrated by the fate of the New Zealander who is recorded to have died of fright after inadvertently touching the personal property of an inviolate chief. The classes who either themselves possessed this mysterious power or were held immune from most of its effects soon learned to exploit the useful possession in their own interests. Thus they placed signs at the entrances of their plantations signifying that these too were 'tabu' and that trespass upon them would be perilous. The *tabu* was also a powerful instrument in the hands of the priests, who on certain occasions might lay whole regions under interdict of fasting and silence. In Hawaii during such a time even the cocks were covered over with gourds, lest by their crowing

¹ The word *tabu* is of Polynesian origin.

they might break the sacred stillness. But there were occasions when the *tabu* in its economical application had most salutary effects. It might be used, for instance, by a prudent king or chief to prevent improvidence in a year of inadequate harvest, or to establish a close season for fish or game at a time of scarcity.

The mind of primitive man is wayward, and seldom capable of continuous attention. His thoughts are not quickly collected, so that he is bewildered in an emergency; and he is so much the creature of habit that unfamiliar influences such as those which white men introduce into his country disturb his mental balance. His powers of discrimination and analysis are undeveloped, so that distinctions which to us are fundamental need not be obvious to him. Thus he does not distinguish between similarity and identity, between names and things, between the events which occur in dreams and real events, between the sequence of ideas in his mind and of things in the outer world to which they correspond. His ideas are grouped by chance impressions, and his conclusions often based on superficial analogies



FIG. 28.—Carved wooden funnel used for feeding a chief while being tattooed. New Zealand.

which have no weight with us. Some idea of the reasoning of a primitive mind confronted by a new experience may be gained from the following examples. In Tasmania a woman screamed when an officer of a French ship pulled off his gloves, thinking that he was removing his skin. The Admiralty islanders broke a mirror in which their faces were reflected, to look for the man inside. The people of the Marianne Group, on first seeing a horse, thought that the bit was its food, and wondered how so hard a morsel could nourish so large a creature. From instances like these it is easy to imagine the kind of mistakes into which savages may fall; but it must not be forgotten that primitive man always seeks a reason of some kind, and that some of his

efforts at explanation show a certain ingenuity in balancing evidence. Thus a West African negro explained the decrease of water in a porous earthenware vessel by saying that a spirit must have drunk it, for 'if the water was drawn up by the sun, why could it not be seen going up? One could always see falling water, and no one had ever heard of rain going upward.' The simple methods of primitive reasoning have one pleasing result, for to them is due the imaginative, half-poetical language common to uncivilized men and civilized children. Both recognize only a few obvious characteristics in the things they see, and failing to observe the numerous points of difference, bring together remote ideas with all the effect of a natural and spontaneous wit. To the habit of reasoning from mere resemblance many peculiarities of primitive religious beliefs and customs may be traced.

Vaguely conscious of the will-power which controls his own actions, uncivilized man attributes a similar power not only to all that lives or moves, such as animals, trees, clouds, and rivers, but also to objects less suggestive of animation. Out of his notions of life and breath, shadows and reflections in water, and the visions seen in dreams, he builds up a composite idea of a *soul*, the vital essence of a man. This soul may be visible or invisible, and adopt various forms: but though of a more subtle and ethereal nature than the body, it is always conceived as material, so material that it can be actually caught in a noose (fig. 29). The theory by which the child of nature endows all things with such a soul has been named by Professor Tylor *Animism*, and its general prevalence illustrates the uniformity of the primitive mind, for in one form or another it is found all over the primitive world.

The confusion between a man's breath, shadow, and reflection, and the fact that his image may appear in a dream to another man a great distance away, gave rise to the idea that a single person may have several souls, some coarser and more closely attached to the body, others of a more ethereal nature. If every body may have more than one soul, and if the number is not strictly limited, it follows that any animal or thing may become the temporary home of a truant soul belonging to some one else. But if spirits are thus independent, their existence cannot terminate with their proper bodies, and the necessity that they should have some definite place of abode after dissolution led to the idea of another world, which is understood not as a place of rewards

and punishments, but as a region very similar to this. In this after-world the chief continues to be a chief, the fisherman goes on fishing with the 'souls' of earthly hooks, the woman makes spirit-pottery or beats barkcloth with a spirit-

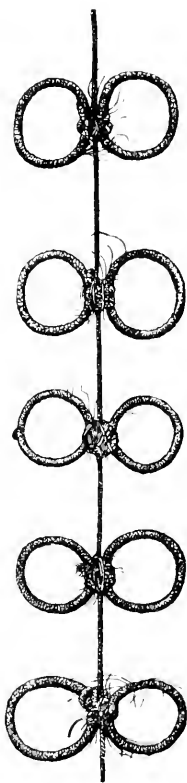


FIG. 29.—Trap for catching souls. Puka-puka (Danger Island).



FIG. 30.—The property of a dead man, broken ('killed') and placed above his grave. Koita tribe, British New Guinea.

mallet, all alike pursuing the avocations of the old life in a ghostly but familiar environment. For this reason weapons, implements, and food are placed by the side of the dead and 'killed' by being broken in order to release the spirit (fig. 30). Slaves are sacrificed at the grave that the dead may continue

to be served as they were while they lived on earth. This spirit life is regarded by primitive man as so immediately continuous with actual existence that the passage from one to the other is not feared to the same extent as among civilized peoples. To primitive reasoning, beings so volatile as spirits



FIG. 31.—Pot from which victims for sacrifice were made to drink a magic draught in order to 'kill' their souls. From the place of slaughter at Namugongo, Uganda.

cannot be expected to remain for ever in one place, and it is only natural that they should return to the present world either for occasional visits, or to undergo reincarnation. The body occupied by the returned spirit may be either that of a new-born infant or that of an animal or tree, for it has already been noted that the wild man, with his animistic ways of

thought, does not draw a hard and fast line between the nature of man, beast, and thing. Thus theories of *transmigration of souls* are very common among primitive peoples; but it must be remembered that they were not originally devised to serve any moral or religious purpose. The great oriental religions adopted them at a later stage of intellectual development in order to provide a sanction for the moral law, threatening the cruel man with rebirth as a wolf, the coward as a hare, or the mean man as an insect or a reptile: but among savage races this transmigration of souls is simply part of a primitive natural philosophy. A further result of the ubiquity of spirits is the conviction that as they can always leave their place of abode in this world or the other, they must always be reckoned with in all the undertakings of life. And as they are imagined after the pattern of human beings, they can understand human language and every other means of communication known to men. This perpetual accessibility is particularly important when the spirits are powerful, and able to work either evil or good, for they can be conciliated and approached by human methods. Even those who were insignificant in life may be formidable after death, and it was for this reason that in Uganda a magic drink was given to the victims before sacrifice in order that their souls might perish before their bodies, and not be set free to take vengeance upon the living (fig. 31). It was only to be expected that impressive natural objects like the sun, moon, and stars, winds, oceans, and rivers, and forests should be regarded as the dwelling-places of great spirits, and these it would be especially necessary to conciliate. The souls of the departed, which still watched the affairs of their families and tribes from the other world, had to be treated with filial affection that they might always remain kindly disposed towards their descendants (fig. 32). The gods of savage peoples were thus chiefly developed out of two classes of spirits: *Ancestral Spirits* and *Spirits of Nature*, the former once incarnate in human form, the latter not necessarily so. Thus the gods are at first a numerous but unorganized body: then, as social organization develops, tribes amalgamate, and differences of rank appear, the heavenly society is remodelled with that of earth; a hierarchy of gods is formed, and out of *Polydaemonism*, or the worship of a confused multitude of spirits, *Polytheism*, or the worship of an ordered company of gods, is gradually developed. Out of each of the two main divisions

of primitive worship there may run a line of thought tending towards the conception of a single Superior Deity. Ancestor-worship may lead to belief in a first great Ancestor; the worship of the spirits of nature may suggest that nature, or the world as a whole, may also be divine. Although such a line of development is very generally accepted, it is believed by some authorities that, in certain parts of the world at any rate, the idea of a supreme deity was earlier than any other, and that the worship of numerous spirits represents a degeneration from it. There is one other feature of primitive religion which may be mentioned here. It is a common belief that each man has attached to him a tutelary

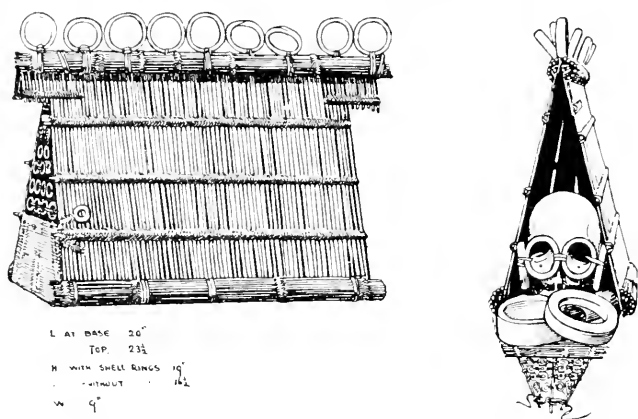


FIG. 32.—Miniature hut with skull of ancestor. Rubiana, Solomon Islands.

spirit which watches over his fortunes. This *genius* is not held to be congenital, as with the ancient Romans, but to be acquired at manhood, when it may be indicated by a dream or vision.

Thus primitive belief is continually occupied with the problem of maintaining satisfactory relations with spirits which, if not well treated, may become a source of danger to the community. It finds its expression in forms of worship at first simple and not entirely controlled by a single class, afterwards more elaborate and regulated by a priesthood. The most important means of religious expression are by *word*, giving rise to prayer and to myth, and by *action*, giving rise to rites and ceremonies. It is natural that to spirits conceived on the model of man, verbal requests should be

addressed, and that deeds should be attributed to them worthy of being recounted in tales or imitated in rites. Both myths and rites are of very great antiquity: the Bushmen and the Andamanese, who have few forms of worship, had invented stories about their gods; and it may well be that ceremonies and myths had a common origin in the desire to keep the gods always vividly before the memory. The forms in which they are embodied naturally vary with the stage of civilization, rising from the beast-fable of the Hottentot to the poetical myth of the Polynesian, from the rude ceremony of



FIG. 33.—Wooden ceremonial masks from Vancouver Island, representing respectively a beaver, an eagle, and a cannibal spirit.

the Eskimo to the elaborate ritual of Ancient Peru. Among the commonest motives of primitive ritual is the desire of pleasing the gods or spirits of the dead, and so bringing about their presence. By the solemn performance of rites and ceremonies supposed to imitate divine actions the gods are gratified and their presence is invited by their worshippers: a very early stage in the development of the drama in Greece is to be found in the games or actions performed at the tombs of heroes. The dances of the savage are religious in this sense, so are some of his games, so also is his music, for it seems probable that music was developed as an accompaniment to the ceremonial dance. The rhythmic songs which accompany

the dance are intended to heighten the religious feeling, while instruments of music emphasize the rhythm. The masks worn upon the face, and the ceremonial objects carried in the hand or attached to the body, all serve to make the wearer more nearly resemble the god (figs. 33 and 34).

Although individuals and groups of individuals may com-



FIG. 34.—Ceremonial mask from New Ireland.

municate with spirits by themselves, the tendency to complicate the means necessary to this end soon led to the growth of a professional class of mediators. These men are the so-called shamans, medicine-men, or witch-doctors, who exist among all primitive tribes. Fasting and hardship had early acquainted primitive man with trance, and with those delirious states in which subconscious ideas come to the surface. What more natural then than that the strange and altered tones, 'the voice low and out of the dust' (Isa. xxix. 4), with which a man speaks when in such a condition, should be attributed to his possession by an immigrant spirit

or god? He is then the vehicle of a divine message, an idea concisely expressed by the Polynesian words describing a priest as *pia atua*, or "god box". Accordingly, the power of throwing themselves into a state of ecstasy is practised by all shamans, who further profess not only to speak with the voice of the spirits, but also to send their own souls on a voyage to the other world in order to learn the divine will. And as they can receive spirits within their own bodies, so they can expel them from the bodies of others. For sickness is not regarded as a natural event, but as caused by the personal agency of malevolent spirits. By incantations and sleight of hand the shaman removes the supposed cause of the disease, often in the form of a stone or other small object, from the body of the sick person; he thus acquires a reputation as a healer and medical man. These powers can of course be used in a manner profitable to himself, but dangerous to others. He can threaten innocent persons with death on the charge that they have bewitched an invalid; or he can himself frighten people into sickness. The abuse which Plato described in his 'Republic' as surviving in historic Greece from an earlier stage of culture still endures in the savage world. Medicine-men flock to the rich man's door, explaining that 'should he desire to do any one an injury, the business can be performed at a trifling cost'. Thus the shaman exercises the power of the blackmailer, while as a magician he inspires innocent and guilty alike with continual anxiety.

To understand primitive magic, it is necessary to remember the tendency of the illogical mind to rest satisfied with superficial resemblance, to confuse ideas with things, and the order in which certain ideas are habitually grouped in a narrow experience with the order in which the things which they represent are grouped in the outer world. Primitive man believes that the real world can be distorted to suit his convenience, and can be compelled to serve his ends. Now, ideas are brought together in the brain either because they are like each other, or because they habitually occur together. These relations of similarity and contiguity by which 'nature' starts our trains of thought are adopted by primitive man to mould nature herself to his will. Within his brain mere likeness, or habitual simultaneous occurrence, calls up the idea B whenever idea A is present: therefore, in the real world, whenever the thing, quality, or action represented by A occurs, the thing, quality, or action represented by B will perforce be brought into its neighbourhood.

To take an example. The idea of red is suggested by the tawny colour of a dog's hair. As soon as it has entered the mind it calls up the idea of other tawny objects, such as ripe corn. Therefore, if a red-haired dog be caught and sacrificed near a cornfield, the quality of ruddiness or ripeness will be forced to appear in due season in the corn and a good harvest will be assured. Again, water poured out of a vessel looks like rain falling from the sky, while stones shaken in a gourd-rattle have a faint resemblance to the sound of thunder. The medicine-man of North America therefore ceremonially pours out water and shakes his rattle, believing that thereby the thunderclouds will come up and the rain fall



FIG. 35.—Andamanese wearing charm to cure toothache.

on the fields. To take one more instance. A small figure of wax or wood is made to resemble a certain person; if it is melted before a slow fire, or has pins stuck in its heart, the person whom it resembles will waste away and die. The confused notions of personality prevalent among savages encourage the practice of sympathetic magic, chiefly used for evil purposes (black magic). Things closely connected with the body but detachable from it, such as hair, finger-nails, or even clothes, are considered so essentially a part of a man

that the owner may receive harm from damage done to them. Even a sketch or photograph may expose a man to similar danger, and the mere utterance of his name may also have perilous results. It is not necessary for a man to be a professional magician to practise magic, but in process of time the experience of the magicians makes the aid of a specialist indispensable in magical matters. It is the same with regard to divination and the interpretation of omens, which are both based on the same kind of loose reasoning; a man may be his own diviner, or he may take professional advice. Every one can tell, for instance, that a black bird seen on the left hand is unlucky, but to interpret complications in future events because the entrails of an animal assume a particular form or colour is more likely to require special knowledge. It is

curious to note in passing that this art of *haruspication* by examining the entrails of victims is very widely distributed. It is as common in Borneo to-day as it was in Greece and Italy in ancient times.

Considerations like the above enable us to conceive the difficulties by which the relations of magic and religion were confused in primitive communities. The definition proposed by Robertson Smith, that religion is worship for the good of the community, while magic represents the supernatural relation for the individual, has at least the advantage of intelligibility. The question how far the functions of the witch-doctor may coincide with those of the priest, or how far they may be incompatible, is too intricate for discussion in the present place, but a process of differentiation usually accompanied a rise in culture. The history of magic among the Egyptians and Semites, a subject to which scholars have devoted much attention, is very instructive in this connection.

The question is sometimes asked. What is the practical value of ethnographical studies? Even in the foregoing pages, brief and incomplete as they necessarily are, enough has perhaps been said to indicate the proper answer. The story of primitive man bears directly upon the intellectual, industrial, and social state of cultured peoples: it explains how our own forefathers passed from savagery to civilization; it affords a reason for the moral and material survivals which confront the investigator in the most varied fields of historical research. Every opinion and every practice which has won general acceptance among large societies of men



FIG. 36.—Wooden figure with characteristic head-dress from the Hawaiian Islands.

has its pedigree, short or long; and in a surprising number of instances its genealogy carries the student back to primæval times. Philology teaches that the most polished languages have grown up from primitive and uncouth dialects: the written word, at first a picture, then a hieroglyph, at last a group of phonetic signs, has an ancestry only less remote. As it is with words, so it is with the subjects which they express. Many of our popular beliefs may be recognized in the myths and the legends of the rudest tribes; curious usages and superstitions still lingering on in town and country betray on closer scrutiny an origin in a far more ancient stage of culture. An acquaintance with primitive mythology and custom helps the historian to discriminate between fact and fancy when he tests the value of ancient tradition. In law, survivals from old times are still more persistent: trial by battle, the invention of barbarous minds, outlasted both the Middle Ages and the Renaissance. In the province of morals, the varying emphasis which particular ages have laid upon certain aspects of vice and virtue are only fully understood when the evidence of primitive ethics has been compared and sifted: the comparative study of primitive religion is equally full of interest and instruction. There is indeed hardly any branch of historical or sociological research which has not profited by the ethnographical method of reviewing facts derived from all stages of human culture.

The first rude appliances of mechanics and agriculture; architecture in its infancy; primitive warfare and navigation: early ceramic and textile art: the origins of sculpture and drawing; rudimentary contrivances for economic exchange: all these have something more than a sentimental interest even for our own age. For the full comprehension of an art or industry it is indispensable to have some idea of its genesis and earlier growth; such a knowledge broadens the view and deepens the sense of continuity in change. It is no more possible to explain society as it now exists without some knowledge of its beginnings, than to understand the nature of a coral island from the part above the water without knowing anything of its gradual upward growth from the obscure depths of ocean. It has been said by Professor Tylor that no human thought seems so primitive as to have lost its bearing upon our own thought, or so ancient as to have broken its connection with our own life. The scope of the remark may be extended to include the province of ethnography, for the

work of primitive hands is but the tangible expression of primitive thought.

There are other considerations of a practical kind which a visit to an ethnographical museum should awaken among the citizens of an empire like our own. A familiarity with the products of native art and industry should promote an interest in the tribes which produce them. It is needless to point out how much easier the administration of native territories becomes when administrators can appreciate the reasons for native points of view: had such an appreciation been universal in the past, many costly blunders might have been avoided. The possible advantages which merchants trading amongst primitive peoples might gain by studying their material wants and their artistic predilections are equally obvious. But if collections are to be made really comprehensive at a reasonable cost the work should be pushed forward without delay. The intrinsic value of ethnographical specimens is due in no small degree to the rapidity with which they are disappearing in the countries of their origin. With every year primitive arts and industries are being extinguished by modern commercial enterprise: in some cases the peoples themselves are dying out, or, like the Tasmanians, are already extinct. Ethnographical collections are necessary for the effective study of human development; it is no less important to make them as representative as possible before the opportunity is irrevocably passed.

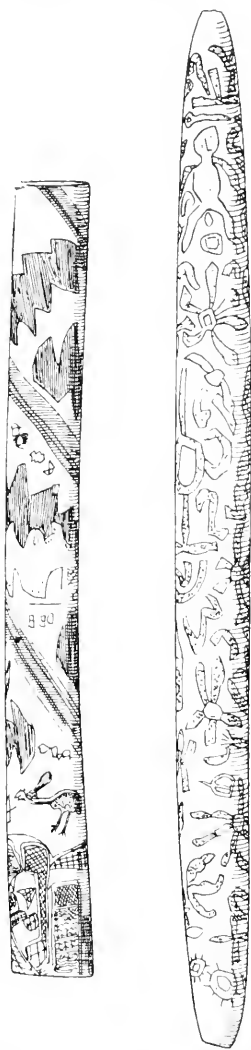


FIG. 37.—‘Message-sticks’ from Western Australia.

It may be added in conclusion that the relative amount of space assigned in this guide to different tribes or regions has necessarily been determined rather by the extent to which they are represented in the Collection than by their intrinsic importance. There is unfortunately no illustration of the ethnography of Europe, and therefore the primitive life of our continent is not discussed with that of others. Parts of the world which in themselves deserve ample treatment are dismissed in a few paragraphs, while districts of less significance receive greater attention. For example, Central Asia is very briefly described, while small areas such as the Andaman and Nicobar Islands are treated at what may appear disproportionate length. Defects of this kind are inherent in all attempts at comprehensive treatment within a restricted compass, for few ethnographical collections are of uniform excellence throughout. The antiquities from Ancient Mexico and Peru, exhibited in the American Room, will form the subject of a separate Guide.

ASIA

THE series from this continent are not extensive, the civilizations of the Nearer and the Further East being practically unrepresented. Turkey and Persia are without illustration; the work of these countries in the Museum, like that from China and Japan, is primarily of artistic or archaeological interest, and exhibited elsewhere. India is also scantily represented for the reasons given below.

ORIENTAL ARMS AND ARMOUR

A. INDO-PERSIAN

THE influence of Persia upon the armourer's art in India was very marked, particularly during the period of the Mogul Empire, and many types are common to both countries. The chief seats of manufacture were in the north-west of India, especially at Lahore.

The typical armour suit consisted of a shirt of chain-mail (*Zirah baktar*), over which was buckled a cuirass in four pieces—breast- and back-plates with side-plates—called in Persian *char-aina*. On each fore-arm was an arm-guard (*dastina*), that on the right arm usually being longer than the other, as it was not protected by the circular target or shield (*dhal*). The head was covered by a hemispherical helmet with a nasal coming down in front, and with a curtain of chain-mail hanging from the sides and back resembling the mediaeval *camail*. Specimens of all these objects may be seen in the wall-cases, many of them beautifully carved, chased, and damascened. Specially worthy of notice is the helmet of Shah Abbas the Great of Persia upon one of the front shelves (fig. 38).

In connection with the body-armour of the East, it may be noted that European chain-mail, which preceded complete plate-armour, may have been influenced to some extent by oriental models perhaps at the time of the Crusades, for linked chain-mail was not in common use in the West before the thirteenth century.

The light parrying-shields made of two reversed antelope-horns, or of metal in imitation of these, form a connecting link between defensive and offensive arms, as the tips of the horns could also be used as daggers (fig. 40 b).

Of the offensive weapons, swords are the most numerous. The most important types represented in the Collection are illustrated herewith. Fig. 39 c shows the Persian and Afghan hilt; fig. 39 f an ordinary form of *tulwar*, the sword in general use

in India. The *Khandu*, fig. 39 *g*, is a sword largely used by Rajputs and Mahrattas, and the gauntlet-sword (*Pafa*), fig. 39 *k*, was the especial weapon of the Mahratta Cavalry. It was usually furnished with a flexible blade of European manufacture, and was used for thrusting only. The short crutch-sword, or dagger (*Zufar Takiah*, fig. 39 *n*), was placed by Rajahs at the corner of the divan as a precaution against surprise.



FIG. 38.—Steel helmet, damascened and chased, of Abbas the Great, Shah of Persia (1586-1628). Dated 1625-6.

Fig. 39 *d* illustrates the formidable Khyber knife used by Afghans and by the neighbouring tribes of the North-West Frontier.

The sword in fig. 39 *a* is a typical Turkish yataghan. Fig. 41 *a* represents the Sinhalese sword (Ceylon). Of the daggers, figs. 39 *b* and *m* are Persian, with hilts of typical forms, often of carved ivory or of brilliantly enamelled metal, while the blades are finely damascened. Circassian daggers (fig 39 *p*) have some

resemblance to the Persian types. Fig. 39 *e* represents a common form of straight Indian dagger; the point has in this case been thickened, to penetrate chain-mail. Fig. 39 *r* is a curved Indian dagger. Fig. 39 *l* has a blade of Arab type, but comes from Cutch, of which place the gilt metal-work on the hilt is characteristic. Fig. 39 *h* is a thrusting-dagger (*jamdhar*) of a shape peculiar to India. Fig. 39 *o*, also peculiar to India, is called *bichwa*, or scorpion's sting; it is a secret weapon kept

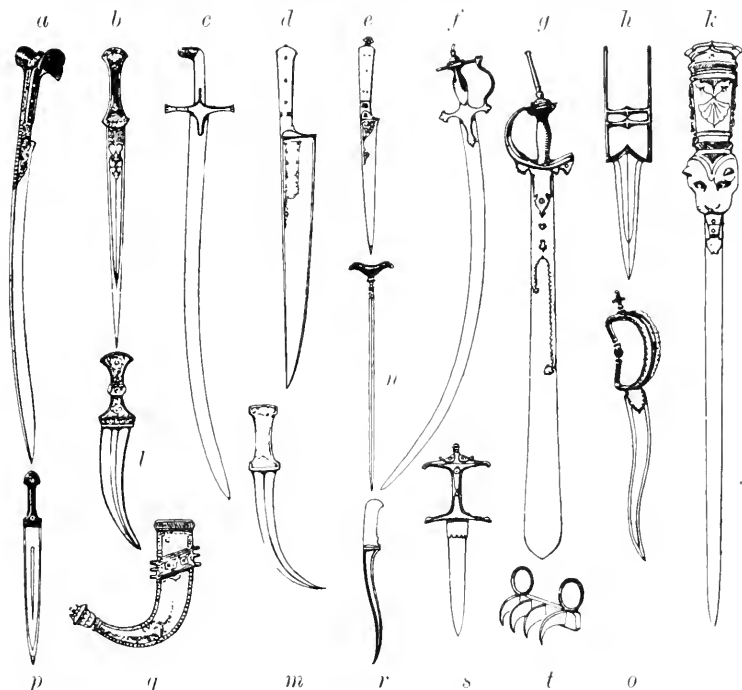


FIG. 39.—Various oriental arms, to which reference is made in the text.

concealed up the sleeve, and was often used in treacherous attacks in conjunction with the *bighnak* or 'tiger's claws' (fig. 39 *t*), which was worn on the fingers and used to eviscerate an enemy. Both these weapons are said to have been employed by the Mahratta King Sivaji on a historical occasion.

Fig 39 *s* is the national dagger of the Kāfirs of the Hindu Kush, an isolated mountain tribe apparently retaining in its art remote Greek influences which may date from Hellenistic times.

Of other weapons, *spears* were in general use; they nearly always had leaf-shaped iron heads with sockets.

Battle-axes were widely distributed in Persia and India. The wedge-shaped axe (fig. 40 *m*) is the commonest form. Fig. 40 *n* is a type of battle-axe or crow-bill common in Cutch: it usually has a thin stiletto screwed into the end of the shaft.

Of maces (fig. 40 *l*) the type with six flanges or wings (*Shushbar*) occurs both in Persia and India. Other maces have globular heads with spikes after the manner of the 'morning Star'. Akin to these are the hand-flails, with morning-stars at the end of chains. The cow-head mace is a Persian weapon.

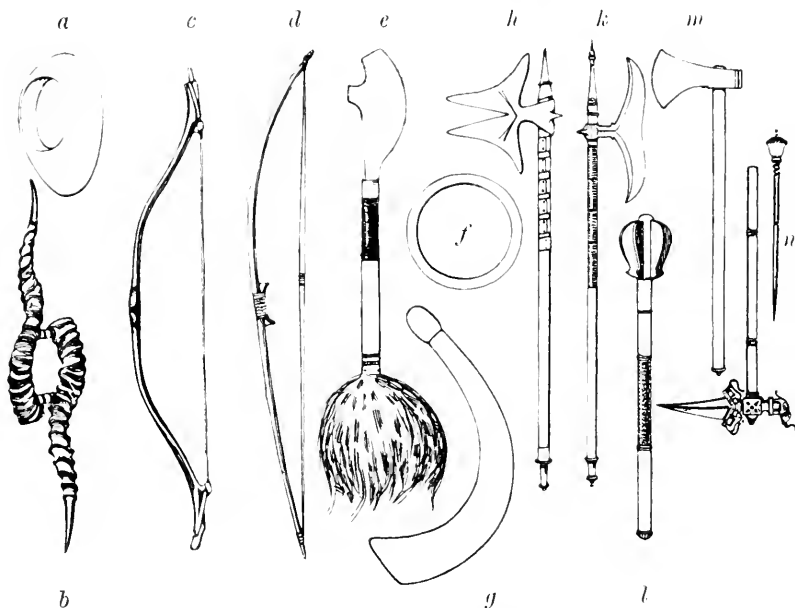


FIG. 40. --Various oriental arms, to which reference is made in the text.

The bow is the short composite bow (fig. 40 *c*) made of layers of wood, horn, and sinew glued together and covered by an ornamental casing of birchbark or lacquer, usually coloured and gilded. This type of weapon was used over the whole of Western and nomadic Asia from Turkey to China; it was probably invented in a region where wood suitable for making the long plain bow was not available, perhaps in North Central Asia. It was introduced into China by the Tartars, and spread into India from the north. The earlier stages of manufacture may be represented by the bows of the Eskimo and of certain tribes of Californian Indians (pp. 258, 271). In all cases the object has

been to obtain the maximum amount of elasticity and resistance in a bow of small dimensions. The composite bow is of great antiquity, and has been found in tombs in ancient Egypt, whither it had probably been introduced from Assyria. It was the weapon of the ancient Scythians, from whom, according to Herodotus, the Persians learned the art of archery. The principle was adopted in Europe in mediaeval times, especially for cross-bows.

The oriental method of drawing the bow differs from the European. The first finger is only used to steady the string, the release being effected by the right thumb, which is provided for this purpose with a peculiar ring (fig. 40 *a*) often made of jade, the projecting portion of which bears the whole strain of the string. The wrist of the left hand is usually provided with a bracer to protect it from the recoil.

The arrows have heavy polished steel heads, often barbed. The quiver (*tarkash*) carries the bow as well as the arrows.

Cannon and small fire-arms were introduced into India chiefly by Europeans in the sixteenth century. Persia did not adopt artillery until about a century later. The gun of the East, made and used by the Hindu, the Persian, and the Arab alike, is the long-barrelled matchlock (*torudar*). Similar weapons were made with flint-locks, when they were called *bandug*. The Chinese matchlock used in Tibet (see p. 70) is shorter and of clumsier manufacture.

Pistols were commonly used, especially in India, where they were sometimes combined with daggers or even with swords.

An interesting missile weapon peculiar to the *Sikhs* of the Punjab is the *Chakram* or sharp-edged quoit. Several of these were carried on the conical turban and detached when required. They were thrown with the first finger, by which a rotary motion was imparted to them. (Fig. 40 *f*.)

B. ARMS OF ABORIGINAL TRIBES, AND OF THE INHABITANTS OF FURTHER INDIA

Defensive armour was not in general use, and where employed was of a primitive kind. A dress from the Khonds, an aboriginal tribe of Orissa, is shown on the east side of the Gallery.

Offensive Weapons.

From the various swords and daggers of this class a few only can be specially noticed.

Fig. 41 *h* represents the broad-bladed knife used by the Coorgs of the Western Ghats. It is worn on the back passed through a brass ring.

Fig. 41 *g* illustrates the well-known curved knife (*Kukri*) of the Gurkhas of Nepal.

Fig. 41 *k* is an example of the peculiar Nepalese sword called *Korath*, which almost always has a small flower-shaped ornament, supposed to be the Buddhist lotus, inlaid in the blade.

Fig. 41 *l* is another distinctive Nepalese sword (*Rám Dáo*). It is commonly engraved on the blade with a human eye, said to be a Buddhist symbol, and is stated in its larger and heavier forms to be used as a sacrificial knife.

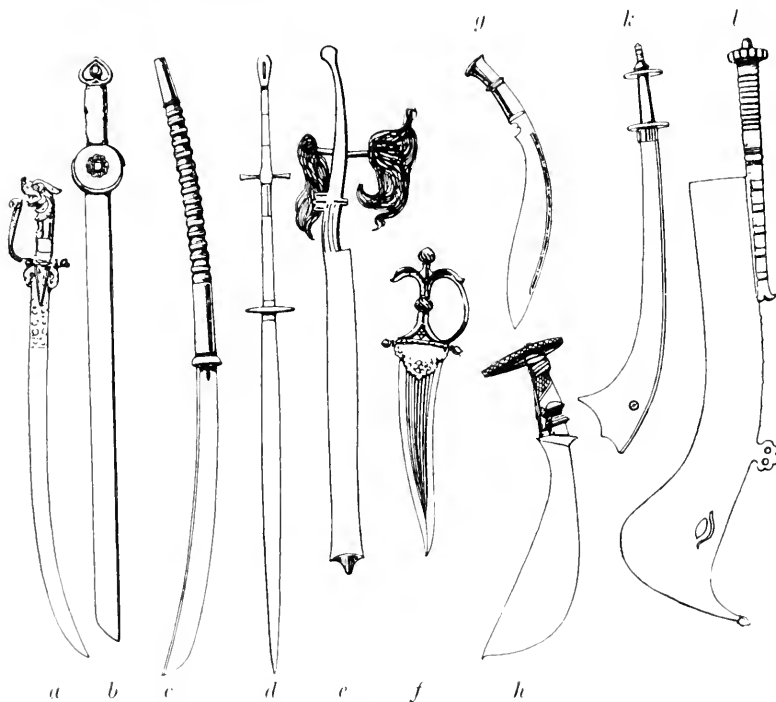


FIG. 41.—Various oriental arms, to which reference is made in the text.

Figs. 41 *d* and *e* are swords from Assam, the long two-handed weapon from the Khassia Hills, the shorter sword with tufts of hair from the Garo or the Naga.

Fig. 41 *c* is the ordinary *dhat* or Burmese sword used in Burma and Siam and northwards to the Tibet Border. The shape has some analogy with that of the Japanese sword.

Fig. 41 *b* is a typical Tibetan sword.

The spears of this group are of great variety, but all have iron

heads, usually socketed. Perhaps the finest spears are those made by the hill tribes of Assam (see p. 85). In the wall-case may be seen two spears or javelins, supposed to be Indian, fitted with a cord-loop for the fingers about the middle of the shaft in order to add to the momentum when the javelin is thrown. This contrivance recalls the *umentum* of the Romans and the *ἀγκύλη* of the Greeks, both of which were permanently attached to the spear-shaft and travelled with it, thus contrasting with all the other devices for throwing javelins.

Battle-axes of various forms are frequent in this class, especially in Southern and Central India.

Figs. 40*h* and *k* are from the Khonds of Orissa.

Fig. 40*e* represents a form of the *Dio* or axe used by the Nāga of Assam (see p. 85).

The clubs and maces are of rude construction; a peculiar straight club with projecting iron rings is peculiar to Tinnevely, South India, where it used to be carried by robbers.

The bows used by this group are plain bows, made of a single piece of wood or bamboo. The arrows, usually made of reed, have iron heads; blunt-headed arrows were used for killing birds.

Fig. 40*d* illustrates the pellet-bow (*Gulel*), a weapon found all over India, and in Burma and Siam. It does not discharge an arrow, but pellets of hard clay, small stones, &c. It is now used rather as a toy or for killing birds or for driving cattle than as a weapon.

In the hill country of Burma and among the Garo of Assam a cross-bow is used, perhaps imported from the Far East. The cross-bow used in the Nicobar Islands (see p. 76) was probably derived from Burma.

Missile weapons of a very primitive kind, recalling the boomerang of Australia, are found in this group. They are used for knocking over hares, and occur among the Koli, an aboriginal tribe of Guzerat, where the form more nearly approaches the Australian, and in Southern India near Madura, where the form differs. (See fig. 40*g*.)

Slings were used by the Khonds of Orissa and in Southern India.

Matchlocks resemble those of the former class, though the finish is inferior. Where used about the North-East Frontier of India they are usually of the heavy Chinese style.

C. JAPANESE ARMS AND ARMOUR

The arms of a Japanese warrior, before the introduction of modern weapons, consisted of swords, spears, bows and arrows, and matchlocks. From the remote period in the early age of the race, when swords of bronze were displaced by those of iron, these weapons (excepting the matchlock) have been the arms of the fighting-men. The iron sword suddenly appears about the

beginning of the dolmen period—one or two centuries B. C.—having been introduced from the mainland. It probably came from China, but on this point it is impossible to speak with certainty, as we know nothing of the shape of the weapon in use in that country at the time.

The earliest form of this iron sword is a heavy blade with a straight back and one cutting edge. It continued in use until about the sixth or seventh centuries, when it died out and was replaced by the slightly curved blade which survived until recent times.

All swords from the time of Amakuni, the first historical sword-smith (about the beginning of the eighth century), are divided by the Japanese into two great classes: *Kō-tō* or old swords, from the eighth century up to A. D. 1603: *Shin-tō* or new swords, from 1603 to modern times. This classification is supposed to denote both quality and age, yet, although the last of the great masters of sword-making had passed away before 1603, some *Shin-tō* blades are in no way inferior to many of the *Kō-tō* class.

A weapon peculiar to Japan is the *hachimari* or helmet-breaker (fig. 43).

Chief Types of Swords.

The chief types of swords are:—

Katana. Longsword. } When worn together the pair is
Wakizashi. Short sword. } called *Daishō*. (Fig. 42.)

Chisa Katana. Intermediate in length between the two former.

Tachi. A long sword suspended by cords from the belt.

Tantō. A short sword or dagger with a guard. (Fig. 43.)

Aikuchi. A dagger without a guard.

Ken. A two-edged sword.

With the exception of the *tachi* they were all worn stuck in the belt. The older blades were entirely of steel, but in mediæval times and later many were also forged from bars consisting of iron and steel, or of different kinds of steel, welded together. They were never tempered in the strict sense of the term, hence they possess no elasticity. The edge only was hardened, and in such a manner that it is quite distinct in appearance from the unhardened part, and is bounded by a contour line of waved or fanciful form.

Sword Furniture.

Habaki. The thin metal plate encircling the base of the blade.

Seppa. Thin plate between the habaki and tsuba.

Tsuka. Hilt.

Menuki. Small ornaments on each side of the hilt.

Kashira. Pommel.

Fuchi. Metal ornament around the bottom of the grip.

Kojiri. Cap at end of scabbard (chape).

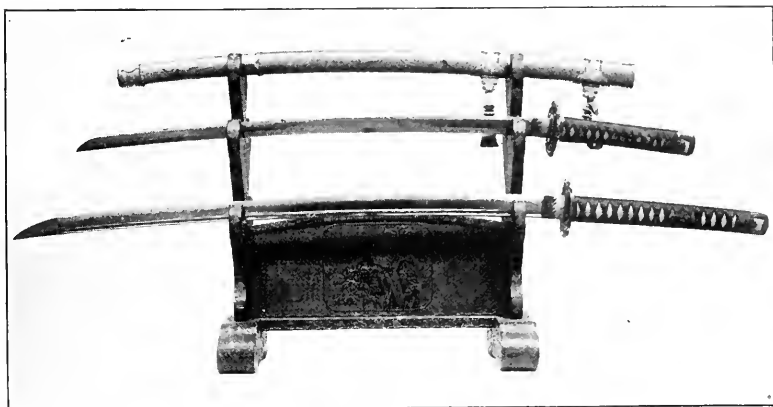


FIG. 42.—Japanese swords (*katana*) and sword-stand.

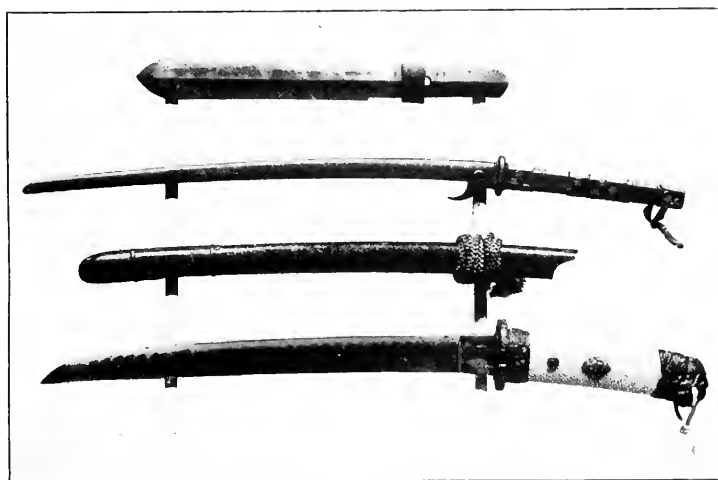


FIG. 43.—Japanese spear-head, helmet-breaker (*hachimaki*), and dagger (*tanto*).

Kozuka. Small knife carried at one side of the scabbard.

Kogai. Small skewer, sometimes double, at one side of the scabbard.

Kuri Kata. Cleat.

Koiguchi. Metal top of a dagger without a guard.

Tsuba. The guard.

Sageo. Cord attached to the cleat.

Yakiba. The hardened edge of a blade.

Swords when placed in a stand should have the edge upwards and the hilt to the right.

Spears. General Name—*Yari.*

The earliest spears are contemporaneous with the straight sword. They were of two shapes only, one with a blade resembling a long two-edged sword, the other with a socketed head having a triangular blade. In mediæval and later times their shapes are innumerable; they may, however, be divided into three great groups:—

1. *Naginata* and *nagamaki* class. Blades more or less curved.
2. *Su yari* and *omiyari*. Blades straight.
3. *Mugari yari*. Blade in form of a cross with upcurved arms.

Armour.

The earliest specimens of armour are two cuirasses and a helmet, which were found in a dolmen of about the first and second century of our era. The helmet is a pot helmet formed of horizontal plates riveted together, with a broader piece covering the front and top. The cuirasses are also formed of horizontal plates. Both the helmet and cuirasses are different in shape and construction from those of later date. In the eighth century the kind of body armour which is constructed of numerous small plates of iron bound together with cords was in use, but there is no evidence to show at what date this form first originated. In the twelfth century the corslet was also generally of this construction, but sometimes there was added to it a breast-plate of iron elaborately embossed. From this time onwards the forms of both helmet and body armour underwent but few changes excepting those dictated by fashion or fancy, when they were no longer required for the purposes of war and were worn merely as objects of pomp and display. (Fig. 44.)

Armour. General Names—*Yoroi, Gusoku.* (See Pl. II.)

Kabuto. General name for helmet.

Hachi. Crown of helmet.

Shikoro. Curtain covering the neck.

Mayi-zashi. Peak in front.

Fuki-gayeshi. Curved wing pieces at the sides.

Maye date. Badge inserted in front of the helmet.

Tsunomoto. Curved horn-shaped pieces in front of the helmet.

Menko. General name for the vizor.

Yodare-kake. Gorget hung from the vizor.

Do. General name for the corslet or armour for the trunk.

Tatatami do. Folding corslets, as distinct from those in one piece. They were fastened by cords or clamps at one side.



Japanese warrior in full armour. (From a Japanese drawing.)

have been quite equal in power to any of later date. The modern bows are in all essential details the same as those of mediaeval times (fig. 45).

Matchlocks.

The Japanese first became acquainted with fire arms when the Portuguese Mendez Pinto touched at the island of Tanegashima on the south of Kyūshū in 1543. The manufacture of match-



FIG. 45.—Japanese mounted archer (from a Japanese drawing).

locks began at once, and until quite recently, with the exception of rude cannon, the matchlock musket and pistol were the only firearms in use. Short muskets or pistols seem to have first been made, and these are still called, in the colloquial, Tanegashima, the name of the island mentioned above.

NORTHERN AND CENTRAL ASIA

This vast area, comprising Russian Central Asia, Siberia, Turkestan, Mongolia, Tibet, and Northern China, is very scantily represented in the collection. The inhabitants almost all belong

to the northern branch of the Mongolian race,¹ with more or less admixture of other blood as we recede from the home of the true Mongols in the regions north and east of Tibet. The people over the central and southern part of the area are nomadic stock-breeders living on the produce of their herds (horses, sheep, camels), and dwelling in tents of skin and felt. The exceptions to this rule are chiefly found upon or near the borders, and will be noticed in their several places. In the sub-arctic regions along the north of the continent the tribes largely depend for subsistence upon their herds of reindeer.

The principal tribes of Russian Central Asia are the Turkoman and the Kirghiz, in whom the Mongolian stock is modified by a certain admixture of Indo-European blood; they were originally nomadic, but some have now adopted a settled life. Their dress, which is very similar in the case of males and females, is composed

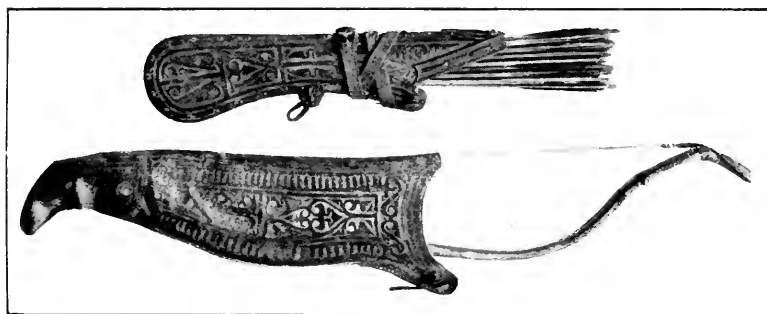


FIG. 46.—Bow, arrows, and bowcase and quiver of hide. Central Asia.

of a kaftan (a long loose garment of fur, felt, or linen), under which in winter are worn a shirt and trousers with the ends stuck into high soft boots reaching to the knees; on the head a cap of sheepskin or felt is usually worn. The men's hair is simply cut, but that of the women often very elaborately dressed and loaded with ornaments. The principal food of the Asiatic nomads is derived from his herds; it is largely composed of the milk of mares and camels and of a coarse kind of butter. Their utensils are chiefly of wood, for, like most nomadic peoples, they do not manufacture pottery. Society is patriarchal, the head

¹ It is convenient to draw a distinction between the words Mongolian and Mongol. The former is the wider term, including great ethnical families as far apart as the Chinese and the Turks; the latter is specific, and denotes the comparatively small population of Mongolia proper.

The Mongolians are roughly divided into two great groups, the Northern and the Southern, the former including the Manchu, Koreans, Mongols, Turkomans, Turks, Finns, and Magyars, the latter the Japanese, Indo-Chinese, the Tibetans, and some of the inhabitants of Malaysia.

of the family exerting great authority. The population is divided into hordes with little cohesion among themselves. The Kirghiz and Turkomans are nominally Mohammedans, but primitive shamanistic practices survive.

The various branches of the Turks are all Northern Mongolians, more and more blended as we go west with Indo-European stocks (Persian, Circassian, &c.), until in the west of the Turkish Empire the Circassian element predominates. The Northern Mongolians are still represented in Europe by the Finns, by various tribes in Russia, and by the Magyars of Hungary, though the latter have lost the Asiatic physical type and retain only the oriental language. The Mongols proper occupy Mongolia from Manchuria on the east to Turkestan, their furthest outposts on the west being on the Tian Shan between Urumchi and Kuldja, where they are almost surrounded by Turkoman, and in the south-east, where they overlap the most northerly Tibetans to the west of Lake Koko Nor. The Buriat of the province of Irkutsk and of Transbaikal are an offshoot of the Mongols modified by Siberian elements.

Of the Southern Mongolians inhabiting Central Asia, the most important are the Tibetans. (See p. 65.)

The tribes of the extreme north are for the most part Northern Mongolians, and are found in Siberia. In the central and western division of that country are the Samoyede, Ostiak and Altaian tribes. The eastern division is inhabited by the so-called Palaeasiatic group, representing peoples driven eastwards by the pressure of more powerful neighbours. The principal representatives of the group are the Chukchi, Koriak and Kamchadal. By some the Gilyak (see p. 59) are affiliated to the Palaeasiatics; to others they seem rather to approximate to the Tungus, of whom the Lamut are a branch, a people dwelling to the west of the Okhotsk and about the Amur River.

THE SAMOYEDE

The Samoyede dwell on the low frozen plains (*tundra*) which border the Arctic Ocean. They live in wigwam-like pointed tents (*chooms*) covered with skins or birchbark, which can easily be packed up and transported from place to place, and in winter in half-subterranean earth huts. They support themselves principally by fishing or by the produce of their herds of reindeer. To the Samoyede the reindeer is everything. He harnesses it to his sledge and drinks its milk while it lives; and when it is dead he eats its flesh and clothes himself or covers his tent with its skin. The Samoyede clothing, which resembles that of most Asiatic hyperborean peoples, consists usually of short trousers and high boots (*himi*) of reindeer-skin, and a long tunic of the same (*malitsa*) worn with the fur inwards, over which in very severe weather

a hooded overcoat (*sovik*) is drawn. The cap (*Samoyedka*) is of fur.

The domestic utensils of these peoples are primitive. They have no pottery, but use birchbark and wood for making vessels. Both in North America and North Asia the birch-tree is to the native what the bamboo or the palm is to the inhabitant of the tropics, and is turned to a multitude of domestic uses. Iron for knives and arrow-heads is procured from the peoples to the south.

For transporting themselves and their effects they use wooden snow-shoes and light sledges with high curved runners. They are good marksmen with the bow, and also use a short spear.

They smoke tobacco, using pipes of a Chinese type, and sometimes made of ivory. Their religion is spirit-worship, which, on account of the important part played by the 'medicine-man' or Shaman, is often called Shamanism (see p. 38). They are partially Christianized, but are said still to carry about on their persons small carved wooden figures which they regard as charms. Owing to the hardness of the ground the dead are not buried, but exposed on sledges, surrounded by the objects which they used in daily life.



FIG. 47.—Fish-skin coat. Gilyak.

THE GILYAK

The Gilyak probably belong to the most primitive group of the Northern Mongolians, though their physical type has in some cases been modified by contact with the Ainu. They inhabit the

lower course of the Amur River, and the northern part of the island of Sakhalien. They are of short stature, the average height of males being only 5 ft. 3 in.

Their dress, which is similar for both sexes, consists of a loose shirt, trousers, and high boots. The garments are of seal- or dog-skin in winter; for summer wear, Chinese cotton-cloth has largely replaced the formerly popular fish-skin (fig. 47). A conical birch-bark hat may complete the costume, while a strap girdle, from which depend a needle-case and tinder-box, is often worn round the waist.

In winter the Gilyak live in the forest in earth-covered huts partly excavated in the ground; in summer their habitations are log-huts with birchbark roofs, usually placed near the fishing grounds, for the tribes depend almost entirely upon hunting and fishing. The Orochon, a neighbouring Tungus tribe, occupy skin tents in winter. The increase in the number of Europeans in the country of the Gilyak tends to restrict their means of subsistence, and their own numbers are being proportionately reduced. Their staple food is the flesh of game and fish, the latter dried for winter use: oil is largely used. Domestic utensils are of wood or birch-bark, the former generally ornamented with carved scroll-work, the latter often covered with similar applied designs cut out of the same bark (fig. 48). The style of this ornament is almost identical with that of their southern neighbours the Ainu, and recalls the applied leather-work of Tibet. The ingenious way in which the Gilyak, like other northerly peoples, have been able to turn the birch-tree and the skin of large fish to their advantage is worthy of attention. Fish-skin and bark furnish the material for bags and boxes of all sizes.

They manufacture their own fishing-nets with wooden netting-needles, and use thong-drills with iron points for boring holes. The short-bladed iron knife bevelled for the thumb at the end of the wooden handle is the most indispensable of implements, recalling the form of knives used by the Eskimo and some of the North American Indians.

The principal weapon of the Gilyak is the bow, of which both kinds (the plain and the composite) seem to be represented, one of the bows in the case being roughly backed with horn. The arrows are feathered, and fitted with iron points, but blunt-headed arrows are used for killing birds.

To travel with rapidity over the snow, long wooden snow-shoes are worn, and goods are transported on light wooden sledges to which dogs are harnessed. For travelling by water, dug-out boats are used, propelled by oars as well as by paddles.

The Gilyak believe in powerful elemental spirits of fire, water, mountain, and forest. Small charms of wood with human features are carried about or set up in the houses. The bear-festival, at

which a captive bear is killed, is said to be celebrated in order that the spirit of the dead beast may go as messenger to the spirit of the mountain and inform him how faithfully ceremonial observances are performed.

The aid of the Shaman or *Cham*, one of whose functions is to carry out judicial sentences, is also invoked to exorcise the spirits of disease; dancing in a circle to the accompaniment of a fish-skin drum or tambourine forms an important part of his operations.

The dead are burned upon wooden pyres in lonely burial-grounds in the forest, where the ashes are interred; the fire is lighted by a fire-drill, as neither flint-and-steel nor matches may be used. Near the pyre a diminutive hut is erected into which the soul is supposed to escape. Later, it is believed to emerge from this, and proceed to the spirit-village (*Mligh-vo*) in the other world. The sledge on which the body was brought to the pyre is broken, as are all the weapons or ornaments of the deceased, in order that their spirits may be set free to accompany their late owner. His dogs are all killed.

The Gilyak tribes are subdivided into clans (*Khal*), the members of which extend hospitality to each other: the head of the clan is a chief. Each village has a council of elders who decide disputes. Wives are purchased with boats, dogs, cauldrons, kettles, spears, or other useful objects; polygamy is permitted, but is only possible for the wealthy.

The principal musical instruments are a kind of guitar with a single string played with a bow, a wooden jew's-harp, a rattle, and the fish-skin tambourine used by the *Cham*.



FIG. 48.—Bark vessel. Gilyak.

THE AINU

The Ainu are a hirsute race of short stature and pale skin. The men are all bearded and long-haired, so that their appearance presents a strong contrast to that of their Mongolian neighbours. Their ethnical relations are obscure, and it seems to be a question whether they are not of Caucasian affinities. They now dwell on the Kurile Islands, in Yezo, and in the southern part of Sakhalien, but formerly occupied nearly all Japan until driven northwards by

the Japanese. They may thus be regarded as the earliest inhabitants of Japan, though they must have come into the islands from the North of Asia. From the earliest times at which they have been known to Europeans they have been in possession of metals, which they have obtained principally through the Japanese; but their ancestors had only stone implements and rudely-fashioned pottery, such as are found in shell-mounds on the coasts of the islands (see Prehistoric Room, Wall-case 40, and *Guide to the Antiquities of the Stone Age*, pp. 97-8). From Japan the Ainu now obtain almost all



FIG. 49.—Ainu with bow and quiver.

the domestic vessels and utensils which are not made of wood, and it is probable that the habits of smoking and drinking saké or rice-wine were also introduced from that country. The Ainu divided their territory into districts, each village having its particular boundaries for hunting or cultivation. In each village there were chiefs and elders who settled disputes and awarded punishments. In old days there were frequent internecine feuds, but the Ainu have now lost their national independence, and their numbers are rapidly diminishing.

The houses of the Ainu are oblong with gable-roof, the framework being of wood and the roof and sides of rushes. Each house has a kind of ante-room. The east end of the main living-room is considered sacred, and it is here that the *inao* (see below) are kept. The hearth is in the centre, and the

platforms which serve as beds run along each side. Near each house is a smaller building raised on piles as a protection against rats; this is a store-room where grain, meat, &c., are kept. In Yezo there is a little cultivation in garden plots near the houses; but new ground is broken every two or three years. In Sakhalien many of the Ainu houses resemble those of the Gilyak, being made of logs, and having a birchbark roof.

Food consists of fish, usually smoked, beans, millet and potatoes, and more rarely venison and bears' flesh. Cooking is done in an iron pot, fire being procured by means of a flint-and-steel, when modern Japanese matches are not available. In old times fire is said to have been obtained by friction.

The principal garment of the Ainu is a long coat rather like the Japanese *kimono* (fig. 49). This is usually woven on a primitive native loom, the thread being made of elm-bark; the brown cloth which is made is thus a kind of woven bark-cloth. This foundation is often covered by Japanese cloth of cotton or silk and ornamented by the women with tasteful coloured embroidery of designs similar to those carved on their wooden utensils. Nowadays the garments worn in Yezo are commonly made in Japan.

The personal ornaments worn consist chiefly of necklaces, metal ear-rings, and finger-rings imported from Japan. But the women also wear a kind of leather collar on which plates of cast white metal are fixed. In Sakhalien the women wear belts ornamented with Chinese cash or brass ornaments. The men wear pieces of red cloth in the lobe of the ear. Girls are tatued in infancy round the mouth, so that they appear to have moustaches.

The weapons of the Ainu consist of plain bows, knives, swords, and spears, the latter imported from Japan. A kind of harpoon is used for spearing fish; a cross-bow set as a spring-trap is also used in bear and deer hunting. Weapons are now principally used in hunting the bear or deer, but in old days a straight wooden club was used for fighting. The arrows employed in bear hunts had bamboo heads poisoned with aconite. The Ainu show great bravery in attacking the bear, and will often run in at close quarters and stab the animal with a knife. Fish are speared, netted or caught with hooks. The boats used are dug-outs with added gunwales; they are propelled with short oars. Dogs are used in hunting and in the north for drawing sledges.

The implements in most common use are in Yezo usually imported from Japan, but the wooden spoons, platters, and mortars for pounding grain are of native manufacture. Burdens were carried on the back by means of a woven band across the forehead. The Ainu do not make pottery, and are not skilled in metal-work. A few baskets are made of rushes.

A curious implement peculiar to the Ainu is a small slip of carved wood, the use of which is to raise the moustache when drinking. Drops of rice-wine are also shaken from it as a libation to the gods (fig. 50).

The Ainu smoke in the same manner as the Japanese; the pipe is carried in the girdle, in a wooden pipe-holder (fig. 51).

The only musical instrument is a small bamboo jew's-harp.

In honour of the spirits the Ainu set up willow wands called *inao* at the east end of their houses. In Yezo the dead are rolled in a mat and buried far away from the villages, the utensils or weapons used in life being deposited with the deceased, but always broken. A carved post is erected by the grave. In Sakhalien the dead are burned, the ashes buried, and a kind of small roof erected

over the grave. The Ainu believe in the continued existence of the spirits of the dead, which they greatly fear. One of the most re-



FIG. 50.—Wooden stick used to raise the moustache when drinking. Ainu of Yezo.

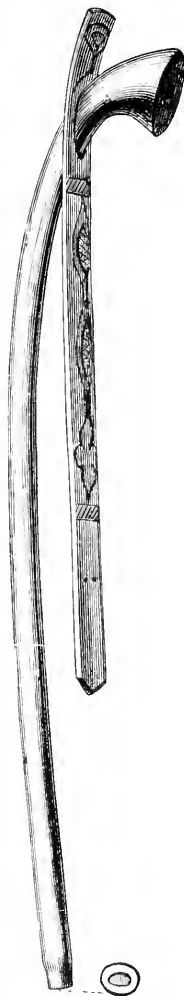


FIG. 51.—Wooden pipe and holder. Ainu of Yezo.

markable Ainu feasts is the bear-feast, a ceremony which somewhat resembles that practised by the Gilyak and other tribes of North-east Asia. A bear cub is caught and imprisoned in a stout wooden

cage, where it is fed until the time for sacrifice arrives. It is then taken out, shot at with blunt arrows, and suffocated. After this the victim is cut up, and the flesh laid in the east end of the hut for three days, when it is eaten. For ordinary sickness a few natural medicines were employed, but in serious cases application was made to a 'medicine-man', who was supposed to be able to charm away the evil spirit responsible for the malady.

TIBET

This country is situated on the high plateau north of the Himalayas: it has a mean altitude of 16,500 feet, and the northern part is almost treeless, with very scanty vegetation. The people are in the main Southern Mongolians, with a considerable admixture of Indo-European blood, especially in the west, where the country is accessible from Kashmir. The greater part of the population is settled in the south of the country, in the valleys of the Sampo (Upper Brahmaputra) and Upper Indus; the principal cities, Lhasa and Gyantse, are in this area. The remaining population is chiefly in the lacustrine region between the Sampo and the Kwenlun mountain system to the north, and about the upper waters of the rivers flowing into Burma, Cambodia and Yunnan. The northern zone of Tibet is occupied by nomads dwelling in tents of black felt; in the south the people live in permanent houses of stone or brick. The total population of Tibet probably falls short of four millions. The most powerful foreign influence has always been that of China; the influence of India, in spite of the fact that the national religion came from that country, has never been extensive.

The first historical mention of Tibetans occurs in the annals of the Chinese Han dynasty, which allude to them as at war with China some centuries before the Christian era. Tibet was known both to Pliny and to Ptolemy the Geographer. Down to A.D. 630 the culture of the inhabitants was rude, and writing was unknown, but at that date a state was founded with Lhasa as its capital. At the same time the suzerainty of China was acknowledged, and Chinese civilization introduced, though for a long time the attitude of the Tibetan princes to their suzerain was often rebellious. Buddhism acquired great influence in the eighth century, and the *Lamas* (members of the Buddhist monastic orders) rose to such power as to threaten the monarchy in the century following. The Chinese Emperors have always supported the monks, whose strength has varied with that of the Chinese dynasties. Royal honours were first conferred upon a Lama by Kublai Khan in A.D. 1252, and down to the seventeenth century the heads of various monasteries were thus honoured; the supremacy of the Grand Lama at Lhasa dates from the middle of that century. Direct Chinese authority in Tibet only dates from

A.D. 1720, and it was after this time that the state of the Dalai Lama was exalted at the expense of the secular authority, until the government of the country became almost entirely theocratic.

The first European to enter Tibet is believed to have been the Minorite friar Odoricus, who passed through the country in the first half of the fourteenth century on his way home over-



FIG. 52 — Brass brooch, worn by women. Western Tibet.

land from China. In A.D. 1662 the Jesuit father Grueber and Count Dorville, a Belgian, remained there two months, on the way from China to Nepal. In A.D. 1706 two Capuchins, and in 1716 two Jesuits, came into Tibet from the west through Kashmir and Leh, one of the Jesuits, Desideri, remaining in Lhasa thirteen years. About the same time a Capuchin mission was established which lasted till nearly the middle of the century.

In the early eighteenth century a Dutchman, Samuel van der Putte, visited Lhasa, while George Bogle and Lieut. Turner, emissaries of Warren Hastings, were in Western Tibet in A.D. 1774 and 1783; in the first half of the nineteenth century an Englishman, Dr. Moorcroft, is said to have lived in Lhasa for many years. There is some uncertainty about this visit; but another Englishman named Manning entered Lhasa from Bhutan in 1811, remaining several months. The French Lazarist priests Huc and Gabet arrived in Lhasa in 1846, but, like earlier missionaries, were soon expelled through Chinese influence. They were the last Europeans to enter Lhasa until the twentieth century, though several explorers penetrated far into Tibet. But

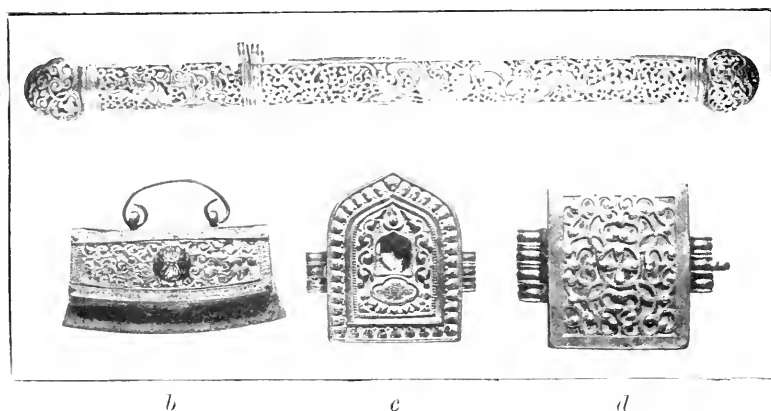


FIG. 53.—Objects from Tibet. *a*, Iron pen-case carried by Lamas. *b*, Fire-steel and pouch for flint and tinder. *c*, *d*, Brass and copper boxes containing charms.

Nain Sing, a Hindu in the service of the British, was twice in the city, in 1866 and 1874, while Krishna, another Hindu, was similarly fortunate. Other Indians have attained the same result without official support by disguising themselves as Tibetans; among them may be mentioned Babu Sarat Chandra Das. Russian surveyors, including M. Tsybikoff, were also active, the latter procuring photographs of the city in 1902. In the same year the Japanese priest Kawaguchi succeeded in reaching Lhasa, though he had to flee for his life when his disguise was detected.

The ordinary clothing of the Tibetan consists of a long-sleeved gown (*ch'uba*) trimmed with fur, made of wool in summer, and of sheep-skin covered with silk or cloth in winter. Sometimes trousers and leggings are worn; and the costume is completed by high boots of leather or coloured cloth with leather or felt

soles. On the head is worn a felt, sheepskin, or fur cap, sometimes furnished with ear-flaps. The gown is kept in at the waist by a girdle of wool or coloured leather, from which depend all manner of objects in constant requisition, such as flint-and-steel (fig. 53), knife, needle-case, pipe, pouch and snuff-box, pen-case (fig. 53), seal, priming-horn, &c. The gown is fastened



FIG. 54.—Copper kettle used in tea-making. Tibet.

in front by a clasp or buckle of silver or brass (fig. 52). Both cloth and leather are often ornamented with patterns in appliqué-work of the same material but in another colour. This kind of work is widespread in Central and North-Eastern Asia, being often executed entirely in birch-bark, as amongst the Gilyak in Sakhalien, and on the Amur. Almost every Tibetan wears round his neck an amulet, usually in a small metal box (fig. 53 *c* and *d*).

The costume of women is very similar to that of the men, but their manner of dressing the hair is more elaborate, the men usually contenting themselves with a single pigtail often coiled round the head, while the women have a large number of plaits to which silver ornaments, plaques, rings, mounted beads, &c., are attached. Most ornaments are of silver, very commonly set with turquoise and coral; they consist principally of ear-rings, finger-rings, clasps and buckles. Rosaries of beads are worn round the neck and wrists, and are sometimes used as an aid

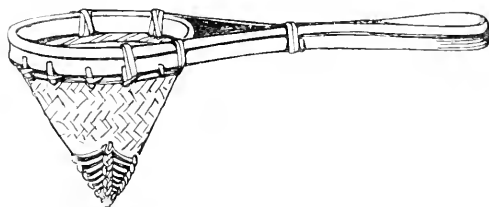


FIG. 55.—Wicker strainer used in tea-making. Tibet.

in calculation. Tatuings as a decoration is rare in Tibet, and only practised in the south-east, on the borders of Assam and the Shan country, where the custom is common.

The Tibetan house (*Khangpa*) is flat-roofed, and usually built of stone in two or three stories; the ground floor commonly serves as a cattle-shed, the roof as a threshing-floor. Windows are small, but most houses have a verandah consisting of a room

from which the front wall has been removed. Large houses are built round an inner court, the floor of which is sometimes on the first story, the ground area being entirely covered over. Rooms are heated by central furnaces or braziers in which dried dung is burned; there are no chimneys. Furniture is of a simple description.

The Tibetan tent (*gur*) is of yak-hair and inferior to the fine felt tents of the Mongols. It is four-sided, supported by one horizontal and two vertical poles; it is often surrounded by a wall of stone or mud.

The principal food is the flesh of yaks and sheep, and barley; the chief beverage is tea imported from China. Tea in Tibet is as much an article of food as a beverage, and is made in a manner quite distinct from the European method.

'Brick tea' is first pounded in a mortar and then placed in a kettle (fig. 54) of hot water which is allowed to boil for five minutes. It is then poured through a small wicker-work strainer (fig. 55) into a long wooden cylinder or 'tea-churn' provided with a piston (fig. 56). A piece of butter and some parched barley are now added, and the whole is vigorously churned for a minute or two, after which it is poured into a teapot of red earthenware or tinned copper (fig. 57). Each person then produces from the bosom of his gown a little wooden bowl, lined or otherwise ornamented with silver (fig. 59). A little tea is then sprinkled as a libation, and the cups are filled.

Taking with his fingers a lump of butter from a bladder or wooden butter-box, the drinker lets it melt in his bowl, drinking some of the tea, and blowing the butter on one side. When only a little tea is left in the bottom of the bowl, a handful of barley-meal is added, and the various ingredients are worked with the fingers into a lump of brown dough which is swallowed and washed down with a fresh draught.

The Tibetans take their meals irregularly, but tea is drunk in the manner above described at frequent intervals in the day.

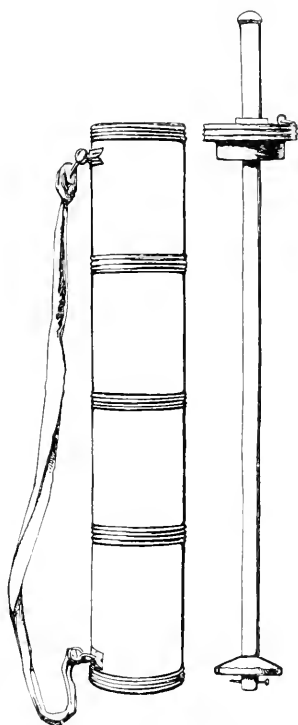


FIG. 56.—Churn used in tea-making. Tibet.

Agriculture is confined principally to the cultivation of barley and rice; in addition to hoes, a simple wooden plough of Indian type is used. The riches of the country chiefly consist in flocks and herds of yaks and sheep. Horses are not very numerous except about Lake Koko Nor in the East. Cows are pastured in the same region.

The nomads of the north hunt yaks, wild asses, and antelopes, the latter for their horns, which are supposed to possess medicinal qualities. In many parts of Tibet the injunction of Buddhism against the taking of animal life prevents hunting from becoming a common pursuit.

Occupations are hereditary: if a man's father was a tinker, he must follow the same trade. Blacksmiths are not skilful, and the axes and other tools made by them are of inferior quality. Copper-working attains a higher level; the large tea-pots and other vessels in general use are of solid construction. Lhasa and Dergyeh are the principal centres of manufacture. Trinket-makers exhibit some skill, but the best silversmiths in Lhasa come from Nepal. Domestic utensils are largely made of wood. The weaving of wool is a great industry, the raw material coming from the pastures of the north. The religious arts, such as the printing of books with blocks, painting, and the casting of copper, bronze, and silver figures are in the hands of the Lamas.

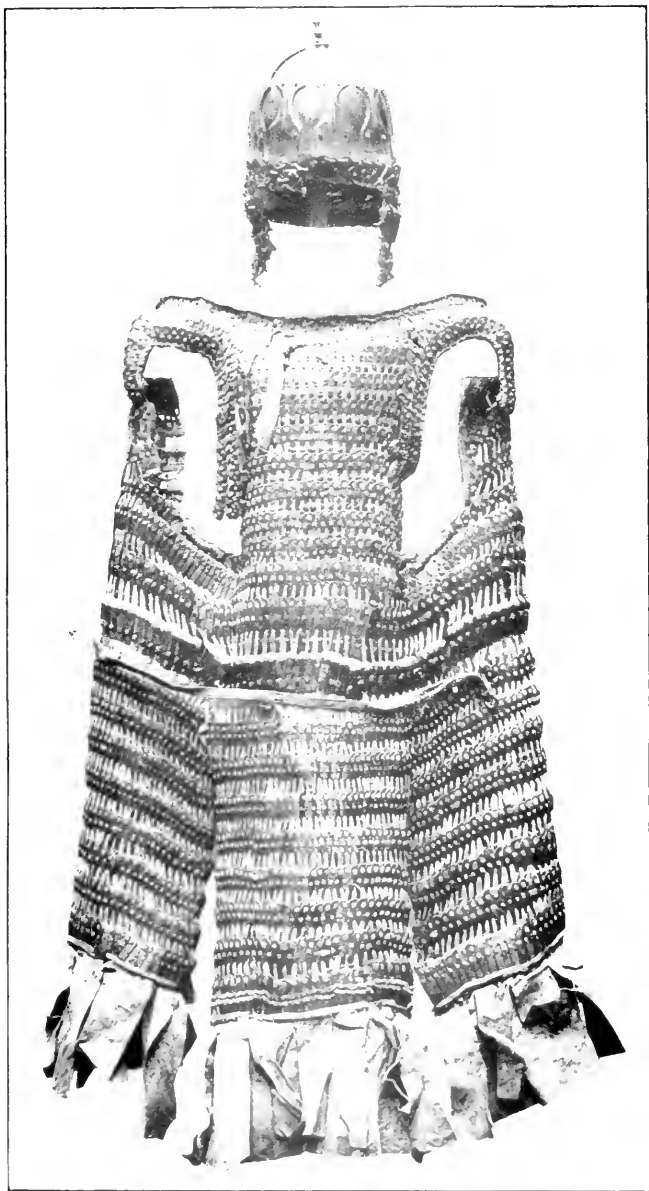


FIG. 57.—Copper teapot.
Tibet.

The weapons of the Tibetans are related to those used in China; straight swords (fig. 41 *b*) and ponderous matchlocks with bifurcating rests are the most conspicuous, but spears are also used. Remarkable armour of iron scales overlapping upwards and supported upon thongs was used by soldiers; suits of this, with the corresponding helmets, were obtained by the British expedition (Pl. III). It is interesting for comparison with somewhat similar armour found in East Siberia, with the mail suits of Japan (Pl. II), and with the armour made of plates of bone and slats of wood used by the Chukchi, Koriak and the coast tribes of North-West America. Hemispherical shields of basket-work form are carried for additional defence. The bow is always of the composite variety, and the arrows have flat heads of large size. Another missile weapon is the sling made of woven goats' hair.

The religion of Tibet is Buddhism, corrupted by magical beliefs, and the worship of demons. It was first introduced towards the middle of the seventh century A. D., but did not really flourish until about a hundred years later. The Tibetan written character, a

PLATE III.



Iron scale-armor. Tibet.

modification of a North Indian alphabet of the seventh century, was introduced with Buddhism. In A.D. 747 the Guru Padma-Sambhava of Udyana, north-west of Kashmir (now deified), was invited to Tibet by the reigning king, and he is the founder of Lamaism. Lā-ma is a Tibetan word meaning the Superior One, and is a title which should properly be given only to abbots and superiors. The Lama of Saskya was accorded temporal power by Kublai Khan in the thirteenth century, but the Ming dynasty of China raised the heads of two other monasteries to equal rank. It was now that the religious hierarchy overshadowed and reduced the power of hereditary secular chiefs. Sects appear to have developed from the eleventh century, initiating a reform against the depravity of the Lamaism of the time. The *Ge-lug-pa* sect (the 'Virtuous order'), attained the pre-eminence, and secured the priest-kingship of Tibet. In A.D. 1650 the priest-king was confirmed in his authority by the Chinese Emperor; the pretension to represent a divine reincarnation dates from this period, though the theory of reincarnation had been recognized earlier. The succeeding Lamas down to the present time have all been members

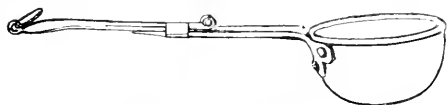


FIG. 58.—Copper ladle used in tea-making. Tibet.

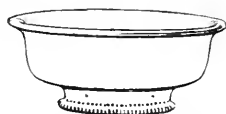


FIG. 59.—Wooden metal-lined teacup. Tibet.

of the *Ge-lug-pa*, which ranks as the orthodox sect. With the other reformed sects, it is distinguished by the wearing of yellow caps; the older unreformed sects wear red caps, and the *Bön-pa* or sects largely representing beliefs surviving from pre-Buddhist times, wear black.

The dress of the Lamas, originally based upon the costume worn by Indian Buddhists, has received many additions, partly due to the influence of a colder climate. Although yellow may occur, it is not, as in Southern Buddhism, the general colour, and red is more usual. Two patched robes are worn, over an inner vest, one of them being often a mere skirt covering only half the body; a mantle or cloak of a crescent-shape may be thrown over the shoulders. The legs are protected by trousers, and the feet covered by boots of red parti-coloured felt with hide soles. From the girdle are suspended a pen-case, purse, amulet-box and other small accessories; the rosary of 108 beads is usually carried on the wrist like a bracelet, or worn round the neck. On the shaven head is a hat or cap of felt or flannel, though a straw hat may be worn in summer. The begging-bowl is not a regular part of a Lama's equipment, the monasteries being sufficiently well

endowed to obviate the necessity for house to house begging on the part of its inmates. The chief Lamas of all the great monasteries are regarded as reincarnations of saints, the Grand Lama of Lhasa, however, represents the celestial Bodhisatva Avalokita.

The Tibetan family is under the absolute control of the father; but when the eldest son marries, the father hands over the family property to him, keeping only sufficient for his personal needs. The other sons have the right to live upon the property, but not to administer it; in the same way they are all potentially husbands of their elder brother's wife, not being allowed to take wives themselves. The social system is in fact based upon the two laws of primogeniture and polyandry. A strong feeling of kinship keeps clan sentiment alive in Tibet, and there is a sense of common responsibility among relations, but the existence of the theocratic government of the Lamas robs the persons, who without it would be chiefs or kings, of the influence naturally belonging to them. Society is aristocratic, and it is extremely difficult for a man born in a lower rank to rise to a higher. Hereditary nobles hold lands from the state in addition to their private property, and on these lands exercise the rights of government; persons living on these lands are practically serfs. There is, however, in Tibet a class of independent freeholders.

The musical instruments used by the people are whistles made from bamboo or the bone of the eagle's wing, jew's-harps of bamboo, and banjos or guitars with three or more strings. Tibetans are fond of singing and dancing, and in their dances both sexes take part. In Lamaistic ceremonies drums, trumpets, conch-trumpets, flageolets and cymbals are used. The mystery-plays, in which dances occur, involve the use of fantastic masks. Examples of these objects are exhibited in the third Religious Gallery.

INDIA AND CEYLON

The collections representing Indian industrial art are at South Kensington; the objects in the British Museum are chiefly derived from the primitive tribes, or illustrate usages and superstitions of ethnographical interest.

There may have been an aboriginal negrito population in India, and at different times Mongolian, Indonesian, and Arab elements have come in from the north-east and west; but the main population of the peninsula results from the crossing of two races, the tall, light-complexioned Indo-Afghans, with more or less straight hair, and the short, dark Melano-Indians, or Dravidians, with hair which is often curly. The former race predominates in the north-west and in the valley of the Ganges; the latter is more numerous in the central and southern parts of the country, and to it the primitive tribes represented in the Collection belong.

To its Kolarian branch belong the Santal or Sonthal of Western Bengal; while the Khonds of Orissa are of the northern division. The southern division includes the Kurumba and Irula, who are jungle-tribes, and the Toda of the Nilgiri Hills, who are pastoral. It is natural that the influence of Central Asia should affect the peoples of the north and east. Thus the tribes of the Himalayan regions, such as the Gurkha of Nepal and the Bhutia and Lepcha of Sikkim, are related to the inhabitants of Tibet. The tribes of Assam about the Middle Brahmaputra have affinities not only with Tibet but also with Burma (see p. 81). The people of

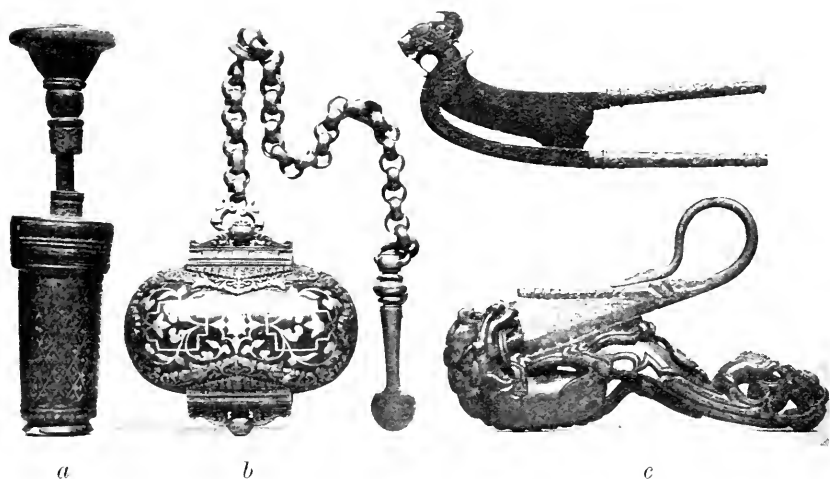


FIG. 60.—Apparatus for betel-chewing, Sinhalese. *a*. Mortar for pounding areca-nut. *b*. Box and spatula for lime. *c*. Knives for slicing areca-nut.

Ceylon are partly of the Indo-Afghan race, but have been modified by contact with the more primitive Vedda (see below). Their ethnography is fairly represented in the Collection, as also is that of the inhabitants of the Nicobar and Andaman Islands. Ceylon, the Taprobane and the Serendib of the ancients, was colonized in the sixth century B.C. by Hindus from Bengal, who afterwards received the distinctive name of Sinhalese. The colonists found the island inhabited by snake-and-spirit worshippers, who may be partially represented to-day by the Vedda, a primitive people inhabiting the interior. During the earlier centuries of our era, when Buddhist art reached a high level in Ceylon, there was a continuous Tamil immigration from Southern

India. The island has been subjected at different times to Chinese, Malay and Arab influence; while from the sixteenth century it has been held successively by the Portuguese, the Dutch and the British. Ceylon was in quite early times an emporium for the trade of the Far East on the one side, and of Africa, Arabia, and Europe on the other; but the Sinhalese themselves have never been navigators.

The art and general culture of Ceylon are naturally more closely connected with India than with any other country, though the Sinhalese have developed a distinctive artistic style. Brahmanism and Buddhism co-exist in the island, but the more primitive veneration for evil spirits, the so-called devil-worship, is still

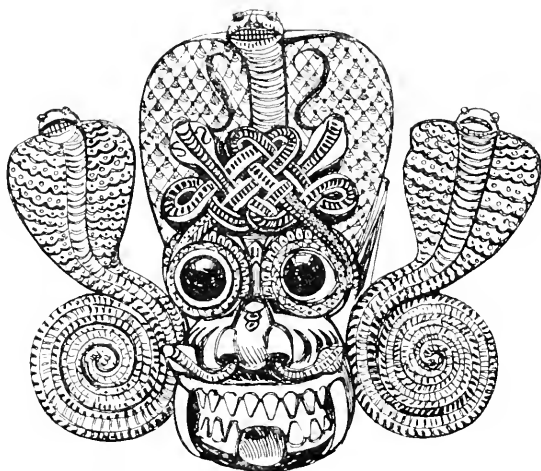


FIG. 61.—Sinhalese mask used in devil-dances.

tolerated by the established religions. The set of grotesque painted wooden masks on exhibition is connected with these beliefs. The large central mask represents the principal demon of disease (fig. 61), and the surrounding smaller masks are either his *avatars* or incarnations, or else subordinate demons (fig. 62). Each mask is associated with a particular malady (malarial fever, dysentery, &c.). The devil-dancers, after preliminary ceremonies, put on the masks and dance before the sick man, uttering the invocations proper to the several spirits. The masks are not intended to drive the devils away, but rather to attract them to the spot; when they are supposed to have arrived, and to be refreshing themselves with the offerings, the 'priest' professes to discover the spirit which has actually caused the disease, and to persuade him to desist.

The Vedda are very primitive forest-dwellers, in physical character similar to the Toda, Tamil, and other Dravidian tribes of India, with the exception that they are of shorter stature, and also to the Sakai of the Malay Peninsula. Their hair is long and wavy or curly; skin colour varies from a chocolate-brown to a copper-brown, the purer tribes being the fairer. The nose is well formed and prominent, and the limbs small-boned and slender. Clothing, now of imported cloth, consisted originally of barkcloth, worn as a bandage by the men and as a skirt by the women; no mutilations of any sort were practised, in fact even the piercing of the ears for ornaments appears to be a habit of recent introduction. They lived chiefly in rock-shelters, but small leaf huts are now sometimes constructed; down to fifty years ago, fish, game, honey, and yams, procured with the aid of a digging-stick, were their sole food. Pottery, made by both sexes, seems to be an art of recent acquisition, and iron is obtained from the Sinhalese. Finds of quartz flakes and arrow-heads in some of the rock-shelters show that a stone-age existed at no very remote date. The bow and arrow are the only weapons, and the latter, which is feathered and furnished with a head of Sinhalese iron, is the only and universal tool. The Vedda live in small family groups, each led by some individual respected for his prowess in hunting or his force of personal character: they are monogamous, and it is considered fitting for the children of a brother and sister to intermarry; marriage is prohibited, however, between the children of two brothers or of two sisters; widows remarry. Each section of Vedda, in former times, had its own hunting-grounds, and trespass was fiercely resented.

After death the body was simply left in the rock-shelter, which was deserted. Dances of a mimetic character are performed, but there are no musical instruments; time is kept by the dancers slapping their sides; there seem to be no games, except that a ladder is sometimes hung over a rock for the children to play at taking honey. Religion consists in the worship of the spirits (*Yaka*) of ancestors and of certain heroes, one of whom is considered the lord of the dead. These spirits when properly invoked possess the performer of the ceremony, who is generally the leader of the group, and deliver oracles, chiefly in connexion with hunting, through his mouth.

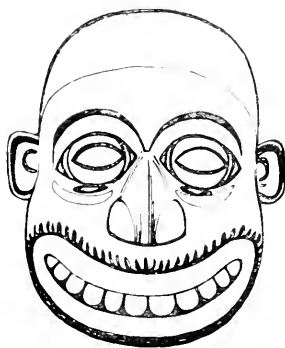


FIG. 62.—Sinhalese mask used in devil-dances.

The Vedda have now lost many of their more primitive characteristics owing to contact with the Sinhalese.

THE NICOBAR ISLANDS

The Nicobar group, containing twelve inhabited islands, lies off the Malay Peninsula, and forms with the Andamans a series of stepping-stones of volcanic origin connecting Burma with Sumatra. The islands were known to the ancient geographers. They were occupied by Great Britain in 1869.

The principal inhabitants are of Indonesian blood, and quite distinct from their neighbours the Andamanese. But in the interior of great Nicobar, the most southerly island, dwells an aboriginal Indonesian race called *Shom Pen*, which may once have occupied the whole group. They are a straight-haired people of a comparatively fair complexion, in a very primitive stage of culture. Their huts are usually circular, and built on piles six or eight feet high. The clothing of the males is a narrow loin-cloth (*chauat*); of the females, a kind of petticoat of split coconut leaves, calico, and bark-cloth. By way of ornament, both sexes pierce the lobe of the ear and place in the aperture cylinders of wood or rolls of red cotton-cloth. The padded hats and head-pieces of coconut-fibre are worn as a protection when fighting with a kind of quarter-staff. For cooking they use a vessel made of bark: fire they commonly obtain by friction. The Nicobarese are good potters, but bamboos and coconuts are largely employed for domestic utensils, and the folded spathe of the areca-palm serves the same purpose. The weapons principally consist of spears. Bows are not used, but a small crossbow is employed for shooting pigeons. The idea of the cross-bow probably came through Burma. The coast tribes, or the majority of the inhabitants, represent a somewhat higher degree of civilization. They have a vigesimal system of numeration, and employ tally-sticks of palm-spathe in reckoning the number of coconuts, which are the principal objects of trade. The figures which they paint upon boards, representing certain sequences of ideas, may be called ideograms, and represent an early stage in the art of writing. The Nicobarese have been in possession of iron since they were first known to Europeans, and their spear-heads are all made of this material. Though they are now supplied with matches, the fire-saw, made of two pieces of bamboo, is still in use, but on ceremonial occasions they employ the fire-drill, the fire thus produced being called ancient fire. (Cf. the Need-fire of the British Islands.) The fire-saw is a contrivance found further east in the Malay Archipelago, for instance, in the Kei Islands, near New Guinea.

The principal industry is the cultivation of coconuts, which

form the staple trade of the islands. Fish are caught with traps and hooks, or speared at night with three-pronged spears.

The canoe is the outrigger, a kind of boat used from Ceylon to the easternmost islands of the Pacific.

The belief that Nature is full of evil and good spirits influences the whole life of the people. Almost the entire art of the Nicobarese is devoted to the single object of gratifying good spirits and scaring away evil ones (fig. 63). Various charms, often con-



FIG. 63.—Wooden figure for scaring evil spirits. Nicobar Islands.

sisting of young coconuts, are suspended in front of the houses for a similar purpose.

The dead are buried, but after a certain lapse of time the body is exhumed and the bones disposed of anew. This is made the occasion of a memorial feast held in honour of the deceased, during which the skull is decorated with a peculiar kind of hat. The custom of exhuming the dead and holding a second feast is frequently met with in the Oceanic area. (See pp. 134, 178.)

Musical instruments are a bamboo flute, and two kinds of fiddle made of palm-wood, played with a bow.

THE ANDAMAN ISLANDS

This group lies immediately to the north of the Nicobar Islands, but is inhabited by a people of a different race. The Andamanese are negroids with dark skin and curly hair. They are of diminutive stature, the average height of the males being only 4 ft. 11 inches.

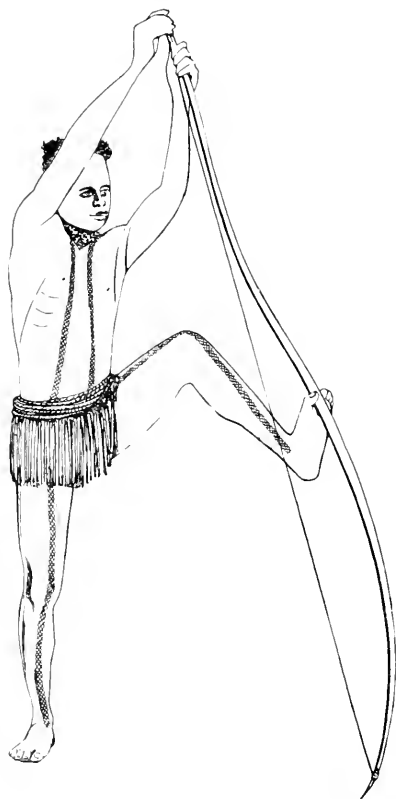


FIG. 64.—Andaman Islander stringing bow.

They probably represent a primitive race which occupied Southern Asia in remote times. The Islands were known to the geographer Ptolemy (A.D. 140-60), to the early Arabian voyagers, and to the Chinese, who visited them in early times in search of *bêche-de-mer* and edible birds' nests. Both the Arabians and Marco Polo speak of the monstrous appearance and ferocity of the people. But since the British occupation (1789-96, and 1857 onwards) it has been shown that when kindly treated they are of a lively and friendly disposition.

When first discovered the Andamanese had fire, which they kept alive but were unable to produce. Their cooking was done by broiling or baking their food in hot stones; and they were able to make a rude kind of pottery. Before the introduction of iron their implements

were made of shell and stone. They support themselves almost entirely by hunting and fishing, spearing turtle and shooting wild pig, being very expert with the bow. Their houses are not built on piles, and are often mere lean-to huts thatched with palm-leaves. There are various tribes on the islands, subdivided into communities under local chiefs, whose authority, however, is very limited. Intertribal feuds were common.

No clothing is worn, with the exception of ornamental belts, garters, bracelets and necklaces of leaf, bone, wood or shell; women wear a small leaf apron. The head is commonly kept clean-shaved from early youth, a flake of quartz or a splinter of glass being used as a razor.

Cicatrizization is universal, and is also executed with a flake or piece of glass; no pigment is rubbed into the wounds. The body is in addition ornamented with stripes of white and red-coloured clay, each design having its significance, one meaning that the wearer is in mourning, another that he is about to take part in a festivity, &c.

The principal weapon of all tribes is the long bow (fig. 64); arrows, none of which have feathers, are tipped with iron hammered out cold on a stone (fig. 65). Another important weapon is the harpoon used for turtle or large fish. When the turtle is struck, the head of the harpoon is detached and the shaft floats. The implements used are: stone hammers, and 'anvils', which are little more than lumps of stone capable of being held in the hand; quartz flakes, chipped off by percussion, for shaving and tatuing; cyrena shells, used as scrapers; knives made of sharpened splints of bamboo, or of boars' tusks with the inner edge sharpened. There is no trace of the existence of stone adze-heads, all the adzes now known having iron heads.

Among utensils may be mentioned large pinna shells, used as vessels for paint or as plates; nautilus shells, serving for drinking-vessels; joints of bamboo, used as receptacles for food or water; rude earthenware pots, made without a wheel, baskets made of cane; string and nets made of the bark-fibres of trees.

Utensils and weapons were ornamented by carving with a cyrena shell or by the application of patterns in red or white clay.

The Andamanese have no musical instruments except a rude sounding-board, on which the conductor at dances marks time by kicking it with his foot.

The Andamanese live in constant fear of evil spirits. Both sexes go through initiatory cere-



FIG. 65 — Harpoon arrow for shooting pigs, Andaman Islands.

monies at puberty, and different kinds of food are forbidden on certain occasions.

The dead are buried within the encampment in a sitting posture and wrapped up in leaves. The encampment is then deserted for three months, after which the body is exhumed, and washed in

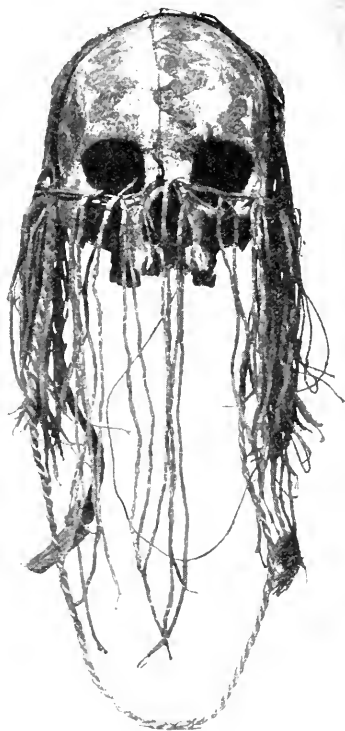


FIG. 66.—Skull of a near relative, painted and carried as a memento by a mourner. Andaman Islands.

the sea. Necklaces are then made of the bones, which are worn as mementoes by relations and friends, and are thought to cure pain or disease. Thus a man afflicted with toothache ties such a necklace round his face (fig. 35). The skull of the deceased is also worn round the neck as a mark of affection (fig. 66). The numbers of the Andamanese are diminishing, and it is probable that the race will be extinct before very many years.

EAST ASIA AND INDO-CHINA

The greater part of Eastern Asia is inhabited by three mixed races of Mongolian stock, the Chinese, Koreans, and Japanese. The home of the purest type of Chinese was the province of Kiangsu in the north-west of the country, whence they spread east and south, mixing with North Mongolian peoples—Tungus, Manchu, and Mongol. The Manchu, to which the present Chinese dynasty belongs, are of the Tungus family. The inhabitants of Southern China are Southern Mongolians. The Koreans, who are related to the Chinese, have received an admixture of Tungus and Japanese elements. The Japanese are derived from both Northern and Southern Mongolian stocks, but are also affected by intermarriage with Indonesians, and (in the north) with the Ainu. The common objects in domestic use in Japan are not represented in the Collection except in a series of models; but specimens of arms and armour are on exhibition (see p. 51), as well as antiquities of the dolmen period.

Indo-China forms the great peninsula of South-Eastern Asia, including Assam, Burma, Siam, the Malay Peninsula, Annam, Cambodia, and Cochin-China. The collections representing it in the Museum being of small extent, only the general ethnical relations of the people can be mentioned, a detailed account being given of those tribes which are more fully represented.

Indo-China is occupied by more than one race. Firstly there are the scattered remains of early populations which may be described as aboriginal, some, like the Semang of the Malay Peninsula, being negritos; others, like the Moi of the hill-country of Annam and the Naga of Assam, of Indonesian origin. Upon these supervened various South-Mongolian peoples which mingled with them in various degrees, rendering classification extremely difficult. The most important are the Thai, who came from Sze-Chuen and Yunnan in the south of China, and include the Siamese; the Shan, who dwell to the north-west of Siam; the Tho of North Annam; and the Lao of Cambodia. The Annamese are of a similar origin, and have spread steadily southwards, bringing with them an attenuated Chinese culture. The Burmese descended into their present country from the mountain-valleys to the south-east of Tibet. The Khmer of Cambodia are probably a mixture of Malaysians with other Indonesians. The Malays proper came as a reflux of the Malaysians from Sumatra in the twelfth century.

Assam. The name Assam is derived from the Ahom, a branch of the great Thai family, who conquered the valley at an early period, and intermarried with the Hindu inhabitants. The chief

hill tribes encircling the valley are: on the west, the Daphla, Miri, and Abor; on the north, the Mishmi and Khamti; on the east, the Kachin, or Singpho, the various Naga tribes, the Jaintia, Khasia, and Garo. To the south-east of the Naga are the Kuki (Chin and Lushai), belonging to the same ethnical group as the Kachin, who claim to be an elder branch of the Burmese family.

All the tribes, with the possible exception of the Aka, belong to the group of the human race known as the Tibeto-Burman. Thus they all have yellowish skins, straight black hair and a Mongoloid cast of countenance. They are fierce and energetic in character, not averse from trade, cultivating rice, cotton, and grain, though for the most part on a primitive system. Rice, dried fish and meat form the staple articles of food, and from rice is obtained the favourite rice-wine called *Zu*. The more easterly Naga smoke tobacco in pipes resembling those used by the Shan. Fire is usually obtained by means of flint and steel. All the tribes have been in possession of iron since they have been known to Europeans. Dolmens resembling those of the neolithic age in Europe are found in the Khasia hills, the inhabitants of which, the Khasia, perhaps represent the oldest stratum of population in Assam. The tribes dwell in villages on the tops of hills and defended by ditches and stockades. The houses are large and long with angular roofs descending almost to the ground on each side, and thatched with grass or palm-leaf. The wall at the front end is formed of massive planks set vertically and often curiously carved. As the houses are constantly built on sloping ground facing down the slope, the verandah at the front has often to be supported upon piles, recalling the pile-built houses of the neighbouring Shan tribes. In the Naga villages there are two large houses set apart, one as a sleeping-place for unmarried men, the other for unmarried women; there is also a village hall where the elders meet. The various tribes are divided into clans, several of which may inhabit one village. There are chiefs, but the real authority lies with the council of elders and warriors. Men and women generally wear a broad loin-cloth, the women adding to this a separate cloth fastened over the breast; both sexes throw another cloth over the shoulders on occasion. Some of the Naga tribes wear a kind of kilt, the addition of rows of cowrie-shells signifying that the wearer has taken the heads of enemies. It is said that different Naga clans can be distinguished by the different patterns of their kilts.

The ornaments worn by the Naga are conspicuous, like those of Borneo, through the employment of tufts of human hair and of goat's hair dyed red: the addition of cowrie-shells is also characteristic. Breast-ornaments, coronals and armlets decorated in this style, are worn. Warriors wear conical caps of coloured

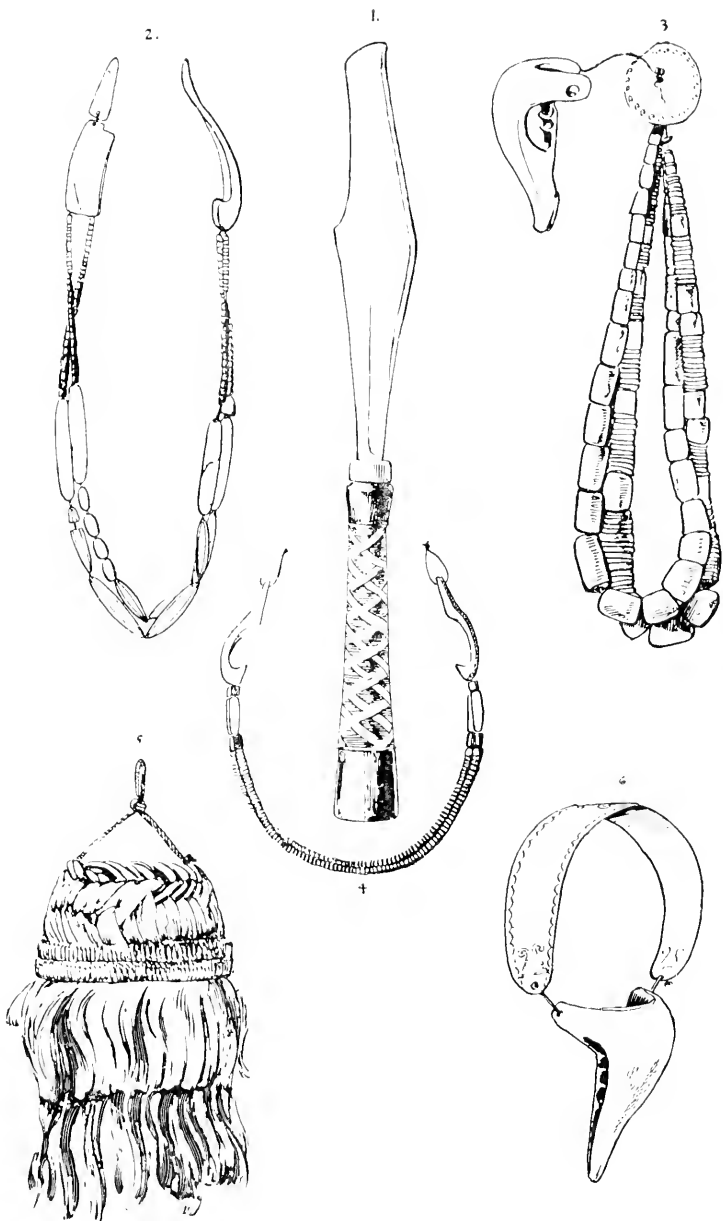


FIG. 67.—Objects from the Naga of Assam. 1. A *dao* (see p. 84). 2. Necklace of carnelian shell and glass beads. 3. Necklace of shell and glass beads worn with pendant at back of neck. 4. Necklace of shell and glass beads. 5. Armlet of rattan with fringe of hair. 6. Brass head-band with shell pendant.

cane, chiefs' hats being distinguished by feathers. Girdles of split cane or stomachers faced with brass plates are worn round the body, and in these the *dao* or knife (fig. 67. 1) is often carried. Warriors also wear a kind of legging of coloured cane.

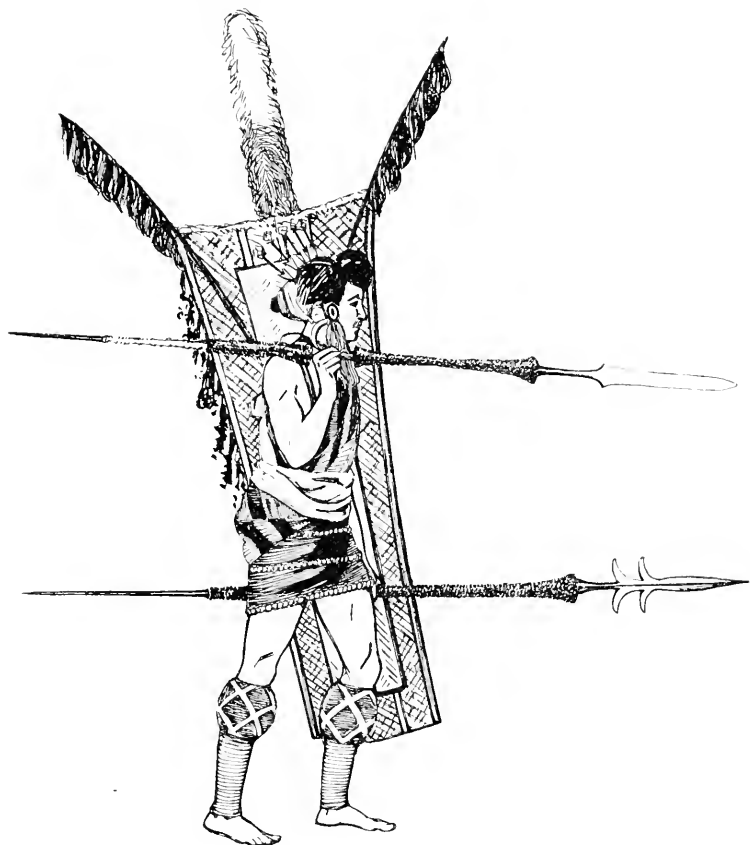


FIG. 68.—Naga warrior with shield and spears.

As in the case of all the 'Tibeto-Burman peoples, whether in Assam, North Burma, or Siam, tatuing is generally practised. With the Naga the marks on the face have often a definite meaning; thus they may reveal the number of enemies' heads taken. Charms such as pierced tigers' teeth are in frequent use.

There is little pottery and few metal utensils. Vessels for domestic use are made of wood, bamboo-joints, or horn. Baskets (fig. 69) are made, of which an example may be seen in the

ornamental carrying basket in the Collection ; this is suspended on the back and supported by a band passing across the forehead. The iron hoe seems to be the only agricultural implement, but the *dao* with its chopper-like blade may be used as a utensil as well as a weapon. The weapons of the Assamese consist chiefly of spears and daos. The spears are barbed, and their shafts often ornamented with a thick pile of goat's hair dyed red (fig. 68). Oblong wooden shields are used, often with long sticks fringed with coloured hair projecting from their tops. The Angami Naga, the Garo, and the Khasia carry swords with straight



FIG. 69.—Basket ornamented with bird-skins and wooden heads.
Naga, Assam.

guards. Cross-bows are used on the north-east border of Assam by the Singpho or Kachin, as also in parts of North Siam. Guns are made by the Shan. An important means of offence employed by many hill tribes consists of *panjis* or small poisoned slips of bamboo, stuck freely about the paths near villages with the points uppermost.

The religion of the hill tribes is confined to the worship of spirits who are believed to cause death and disaster. Hinduism and Mohammedanism are the religions of the low country. The dead are buried in various ways ; sometimes they are laid on platforms over which wooden effigies of the deceased are erected.

INDONESIA

Indonesia is the collective term which may be taken to include the Malay Peninsula with the islands lying immediately off the coast and to the east as far as New Guinea. Of these, the Andaman Islands, inhabited by negritos, and the Nicobar Islands by primitive Indonesians, belong politically to India, and are therefore treated separately. The other islands included in the term are, to mention the most important, Sumatra, Java, Bali, Borneo, Timor, Celebes, the Moluccas, and the Philippine Islands. It seems probable that man has existed in these parts from a very early date; stone implements have been found in the Malay Peninsula, where they are said by the present natives to be thunderbolts used by Djinn (Java and Celebes); and in Java was found a portion of a skull exhibiting the combined characteristics of man and ape, which has been supposed to belong to an ape-like ancestor of the human race. It is probable that the islands have been connected at previous periods with the mainland and with one another; in fact, it is stated that, as late as A.D. 163, a narrow causeway existed between Sumatra and Malacca. Consequently it is not surprising to find still on many of the islands representatives of a very primitive stage of culture. By far the largest portion of the population belongs to the section of mankind known as Indonesian, which seems to be an admixture in various proportions of primitive Indian and Southern Mongolian stocks, with, locally, a tinge of negrito blood; the culture of the Indonesian tribes varies from extreme primitiveness to a comparatively high civilization. Negritos occur on the Malay Peninsula and the Philippines; they have also, quite recently, been reported in Sumatra. One other element is found, which is only distinguishable in the Malay Peninsula, and that is an element akin to the Australians, Dravidians, and Vedda, viz. the Sakai.

It would seem that the Polynesians passed through these islands on their way from India to the Pacific; the most obvious traces of them are to be found in the population of the Mentawi Islands off Sumatra. In the islands of the extreme south-west Papuans are found, and Chinese traders and settlers are now practically ubiquitous. Contact with the Arabs was established in the thirteenth century, when Mohammedanism was introduced into Malacca, spreading gradually as far as the Philippines.

With the Indonesians are included the Malays, who, as a race, are comparatively modern; they arose in Sumatra as the result, most probably, of a second influx of Indian blood, spread rapidly to the mainland, where about 1160 they founded Singapore, and to Java. Endowed with more initiative than the rest, they became the pioneers of trade, founding small states wherever their wanderings led them, often on the ruins of a previous settlement.

Such a state was Brunei in North Borneo, which until about 1400 A.D. was tributary to the great Hindu kingdom of Majapahit in Java. The Malays became thus a race of seafarers, and their settlements were always on the coast or along navigable rivers, where in later years they degenerated in parts into ferocious pirates. What the Malays were in the west the Bugi of Celebes were in the east, and their trading voyages extended as far as Sumatra. As might be expected, the Indonesians of the west are more Indian in type, and bear a general resemblance to the Burmese; further east they become more Mongolian, until in Celebes and the Philippines individuals are found who might well be mistaken for Japanese. In Java the Indian influence is particularly strong and was accompanied by the introduction first of Buddhism, and, at a later date, of Hinduism. In the Malay Peninsula, besides Malays and Siamese, are found in the jungle the Jakun, a primitive Indonesian tribe; the Sakai, of Dravido-Australoid stock; and the Semang, who are negritos. In Sumatra the Indonesian tribes are Achehnese in the north, the Batak and related tribes in the north-east and east, the Malays in the west, and the Rejang and Lampong in the south. In Java are found the Sundanese in the west, the Javanese proper in the centre and east, the Tengerese in the east, and the primitive Kalang in scattered groups. In Borneo are a large number of tribes which may be grouped under three heads: the Iban or Sea-Dyak, physically resembling the specialized Malay branch; the Kelamantan, divided into nomad hunters (Punan, Ukit, &c.), and settled agriculturists (Land-Dyak, Sibop, Kanowit, Milanau, Kadayan, Long Kiput, Barawan, Kelabit, Dusun, Murut, &c.) of the northern portion of the island; and Kenyah-Kayan tribes of the southern half, some of whom have migrated northwards and are now found among the Kelamantan. Malays are found in the state of Brunei and elsewhere, and also a considerable number of Chinese traders.

Besides Indonesians, a Papuan admixture is found on Timor. In Celebes the original population appears to have been the Toala, a very primitive branch of Indonesians with a stone-age culture. Another series of Indonesian tribes on a higher cultural plane, who have, however, intermixed to a large extent with the aborigines, are the Toradja, of whom the best known tribes are the Macassar and Bugi. Most advanced are the Minahassa, who seem to be comparatively recent immigrants, possibly from the Philippines.

In the Philippines are a large number of tribes, both Indonesian and Negrito, exhibiting almost every stage of culture from the lowest upwards. The civilized tribes, the Visaya of Mindanao and the central islands, the Tagalog, Ilocano, Bicol and similar tribes of Luzon, will not be described in any detail; of the other Indonesians the most important are the Manobo, Mandaya, Subano and Bagobo of Mindanao, the Bukidnon of Mindanao and the

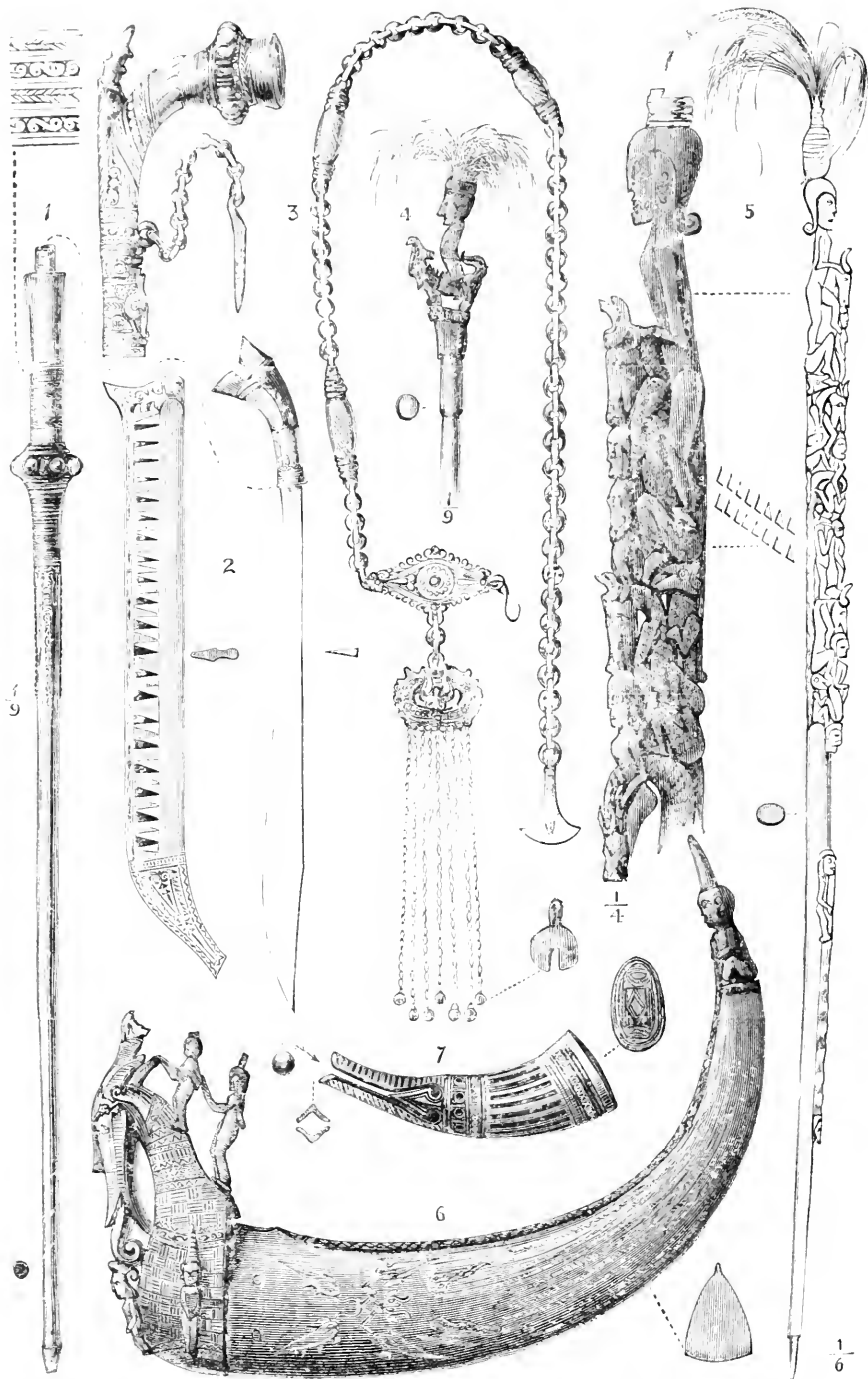


FIG. 70.—Objects from the Batak of Sumatra. 1. Brass pipe. 2. Knife and sheath. 3. Brass belt with fire-steel. 4, 5. Staves carried by priests. 6. Buffalo-horn for containing charms. 7. Buffalo-horn bullet-pouch.

central islands, the Tagbanua and Batak of Palawan, the Igorot and Ilongot of Luzon. The negrito tribes are called collectively Aeta and are found chiefly in Luzon. Besides these must be mentioned the Moros, found in most places south of Luzon, who are Mohammedanized Indonesians with a certain amount of Arab intermixture, much addicted to piracy.

The collections in the Museum from these countries, except that from Northern Borneo, are inconsiderable, consequently only the more salient points of their culture will be mentioned.

The Indonesian is everywhere short in stature, with long, lank black hair on the head and little or none on the face and body;

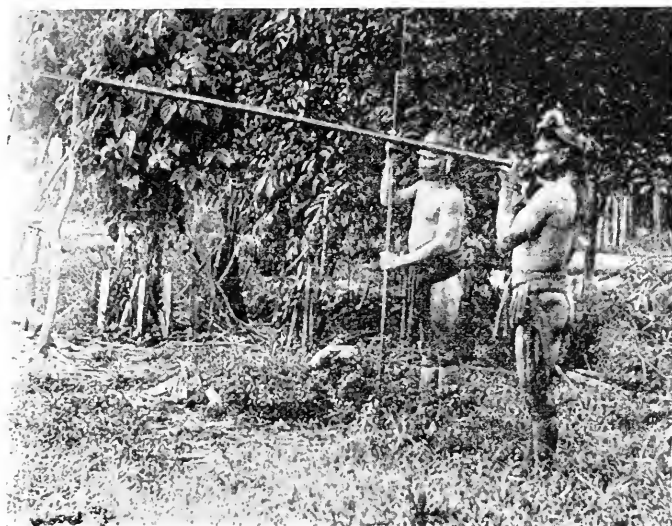


FIG. 71.—Kenyah shooting with the blow-gun.

the skin colour varies from olive to pale brown or brownish yellow; the nose is generally somewhat depressed, but without being conspicuously broad at the nostrils; the cheekbones are usually prominent, and the Mongolian form of eye frequently occurs. The Negrito is distinguished by even shorter stature, and short, tightly curled or frizzy hair, dark-brown skin, broad nose, and a certain amount of prognathism. The Dravido-Australoid element—the Sakai—is short, with wavy or curly hair, longer faces than the races described above, and brown in colour.

Bark-cloth is worn as clothing by the men among all the most primitive Indonesian tribes, usually in the form of a bandage (fig. 71): the women generally wear the *Sarong*, a skirt

made by sewing together the ends of a long strip of textile material. Among the more cultured tribes men wear breeches and jacket, and women two sarongs or sarong and robe. In Borneo, particularly among the Iban, the women wear a peculiar kind of corset, made of cane hoops covered with brass rings. The negrito tribes and the Sakai wear little clothing; the last and the Semang make peculiar fringed girdles from a black thread-like fungus; bark-cloth is used by both, and bunches of leaves by the latter. Tatuing is found in its most elaborate form among the Mentawi Islanders and certain of the Visaya; it occurs also in Borneo and the

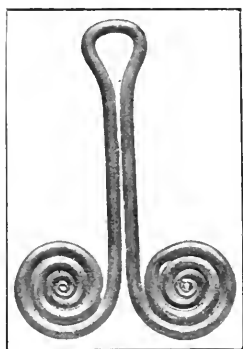


FIG. 72.—Metal ear-ornament,
Batak of Sumatra.

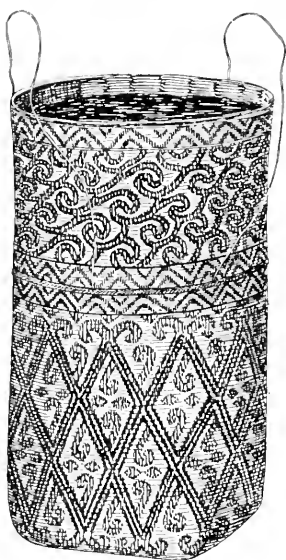


FIG. 73.—Basket. Klamantan,
Borneo.

Philippines, where the head hunting tribes commemorate their exploits in this manner, and among the Sakai. Cicatrization as a form of ornament is particularly characteristic of the last. The practice of filing or chipping certain of the teeth is found in each group of islands, though not in every tribe; the teeth are often stained black in addition, or inlaid with brass wire (Malay). The greatest variety of ear-ornaments is found in Borneo, where, besides the heavy weights in the lobes, a series of small rings are often worn in the upper portion (Iban). The large plugs and heavy ornaments worn in the lobe cause the latter to become elongated, often to an exaggerated degree; a form of deformation which is also found in the Philippines (Igorot, &c.) and Celebes.

The spirally-coiled wire ornaments of the Batak are especially characteristic (fig. 72). Head-deformation is practised in parts of Borneo, where a special apparatus is affixed to the head of an infant in order to broaden it (fig. 18). Girls are usually the victims of this treatment. Circumcision does not seem to be a typically Indonesian practice; it is found sporadically, but is as a rule neither universal nor obligatory (except of course among Mohammedan tribes). Nose-pins are worn by the Semang, and particularly the Sakai. Painting is employed for ornament by the Semang, Sakai and Jakun (among whom it is supposed to possess also protective magical and medicinal powers), and in Java, where the upper class powder the body with yellow, red, or pink pigment on state occasions.

The Indonesian is on the whole an agriculturist, and his chief crop is rice; a few of the more primitive tribes, such as the Kalang of Java, Kubu of Sumatra, Punan of Borneo, Toala of Celebes, Tagbanua of Palawan, and the negrito tribes, are in the main hunters, elsewhere cultivation is assiduously practised. At the same time hunting and fishing are not neglected, since pastoral life does not seem to develop to any great extent and meat and fish are everywhere regarded as desirable. Rice and sugar-cane, the latter among the Igorot, are fermented to produce a kind of beer. Fishing is an important industry among the Malays, and the practice of the art is hedged about with many superstitions; in places the fishers use a special language when engaged on their occupation, believing that the ordinary dialect would bring ill luck. The Sakai and negrito tribes eat many roots and tubers which are poisonous, and need careful preparation in order to neutralize their noxious properties. The Malay and Bugi are keen traders, and their vessels are to be found almost everywhere along the coasts. An important article of trade is constituted by the edible nests of a swift which builds in caves in all the islands, particularly in Java and Borneo. These nests are exported to China, where they are highly esteemed as table delicacies.

The Semang and Sakai and other wild tribes collect gutta, camphor, resin, and tin, which they sell to traders. Wealth among a great number of Indonesian tribes is reckoned in gongs; in Borneo in brass guns also, and particularly in old Chinese pots, which are greatly valued and regarded as heirlooms; among the Igorot value is reckoned in unhusked rice. The habit of chewing the areca-nut with the betel-leaf and lime may be said to be universal, though not so common among the negrito tribes; tobacco-smoking is similarly widespread, and the huge brass pipes of the Batak of Sumatra are especially characteristic (fig. 70. 1). Fire is produced by flint and steel (fig. 70. 3), by friction (sawing or twirling), and, in the Philippines, Borneo, Sumatra, and among some

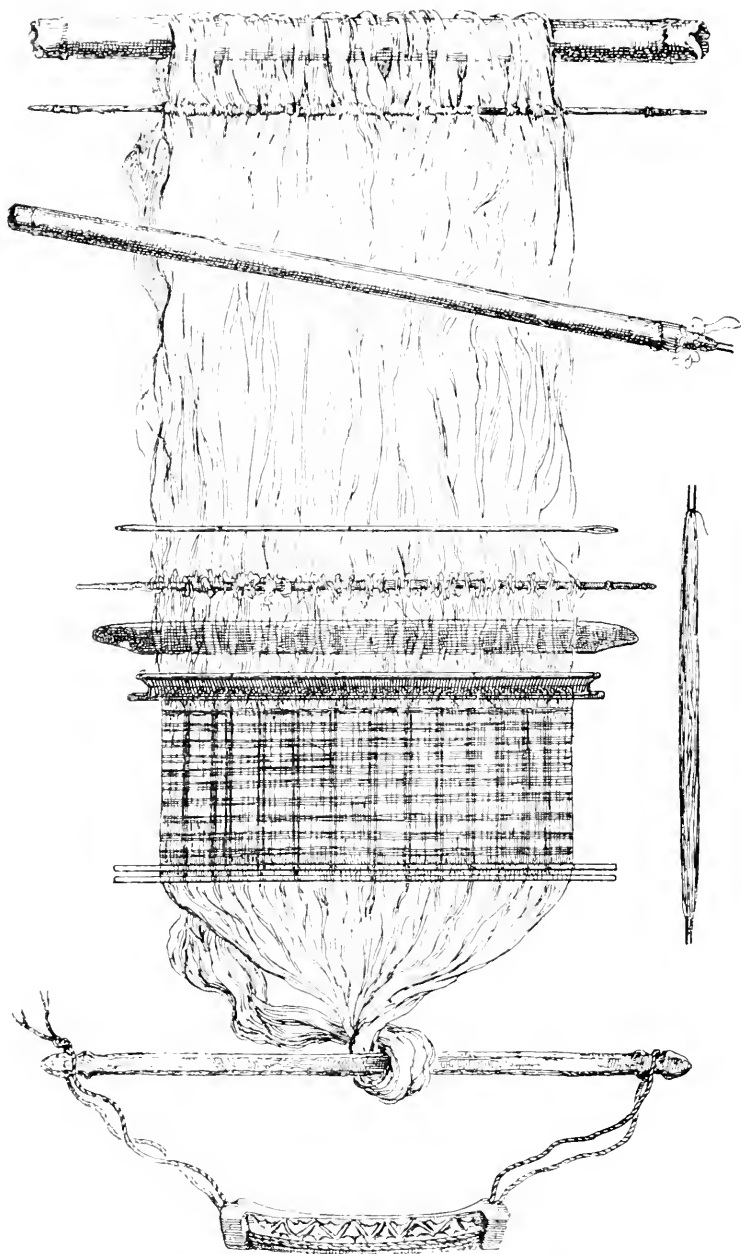


FIG. 74.—Primitive loom with single heddle from the Igorot of the Philippines.

of the Malays, by means of the fire-piston (see p. 14 and fig. 7, *h*). Cannibalism is reported of the Batak of Sumatra, and, ceremonially and for magical reasons only, of some of the Borneo tribes. The habitations show considerable variety of pattern locally, but one characteristic seems typical of the Indonesians—the construction of the dwelling on piles, which in Borneo sometimes attain a height of forty feet. Communal houses accommodating a large number of families are found in parts of Sumatra, the Mentawi Islands, Borneo, and parts of the Philippines (Mandaya). The Igorot are peculiar in building stone huts of three kinds, one as a council-hut, which is usually forbidden to the women, huts for married couples, and other huts for unmarried girls. Tree-dwellings are found among the Semang, Sakai, Kubu of Sumatra, and in the Philippines (Tinguianes); cave-dwellings, or more strictly rock-shelters, among Semang, Sakai, and Toala of Celebes; small leaf-shelters are often constructed on the ground by the negritos and some of the forest tribes of Sumatra; and there is a primitive tribe in Sumatra which inhabits huts built on rafts; the Orang Laut or Sea-Gypsies, a Malay people, live for the most part on board their primitive craft.

The plough is used in Java, Sumatra (Batak) and in parts of the Philippines, elsewhere its place is taken by the hoe or digging-stick; everywhere rice is reaped ear by ear with a peculiar

form of knife; equally widespread is the typical axe-adze with small movable blade and springy handle, as efficient in Indonesian hands as it is paltry in appearance. Wooden dishes, coconut vessels and spoons, wooden mortars for husking rice, are almost universal, and bamboo-joints are used as cooking-vessels in Borneo and by the negritos of the Philippines and the Sakai. Basket-work is manufactured by the women (in Borneo by the men also) and everywhere reaches a high level, particularly in Borneo (fig. 73). Weaving is also women's work, and the textiles of Java, Sumatra (Batak), Borneo, and the Philippines (Visaya, Bagobo, &c.) are especially worthy of mention (fig. 74). In Borneo

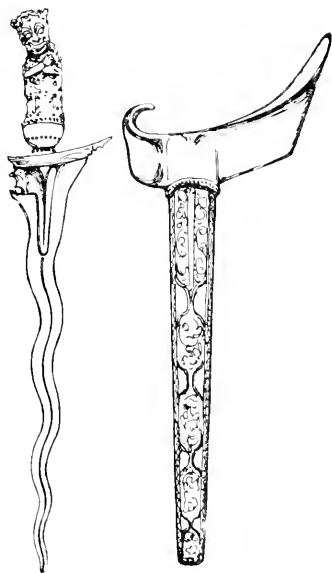


FIG. 75.—Kris with damascened blade and ivory hilt. Java.

a pattern is dyed on the warp before weaving, portions being 'reserved' by binding tightly with bark so that they shall not absorb the dye. In Java patterns in several colours are applied to the completed fabric, the portions of cloth which it is desired to 'reserve' from the action of a given dye being covered with wax; after the cloth has been dipped the wax is removed by boiling; the pro-

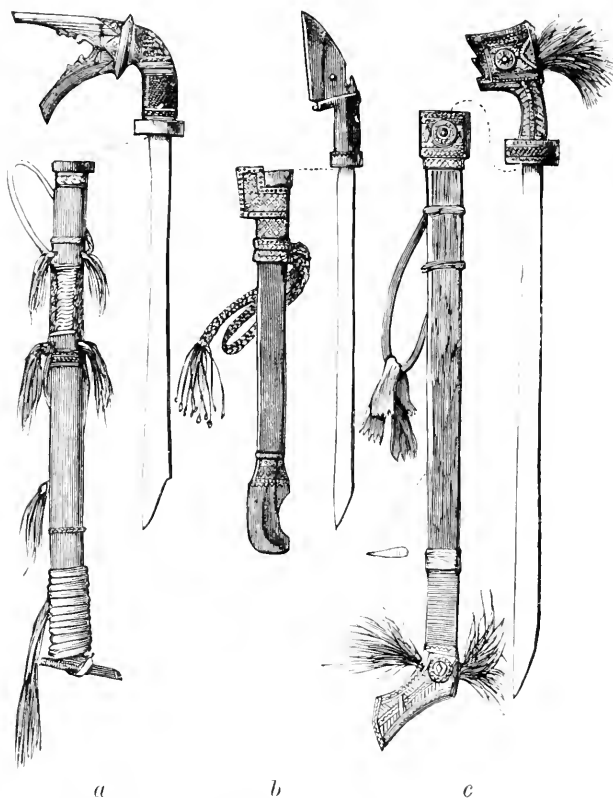


FIG. 76.—Indonesian swords. *a*, Celebes. *b*, Timor. *c*, Timor.

cess is repeated for each colour, and the cloth is called *batik*. Bark-cloth is made in every island. Pottery is not made to any great extent except by the Malays and certain communities among the Igorot. As regards metal, the early Mentawi Islanders and the Toala were stone-age peoples, but everywhere else the art of metal-working is practised, and in places reaches a very high level; the Malays, Kenyah-Kayan, and some of the Philippine

Islanders make beautiful kris- and sword-blades, and the gold- and silver-work of the first is famous; the Javanese and Moros cast and bore cannon and even the Igorot cast brass by the *cire perdue* process. Rafts are found among the Sakai, small dug-outs, with

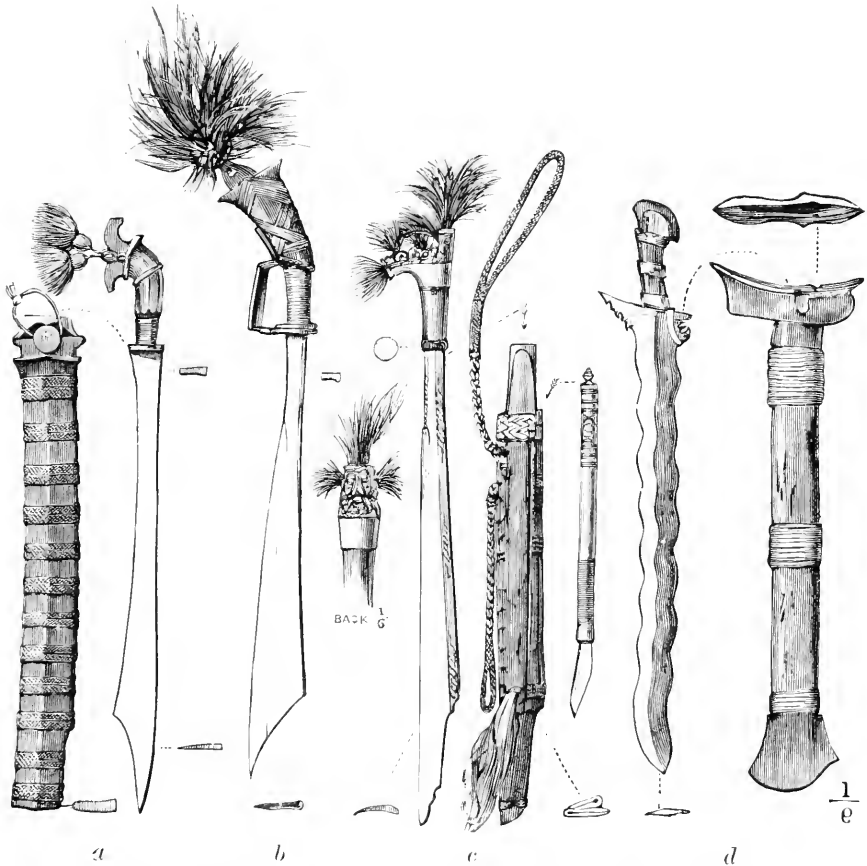
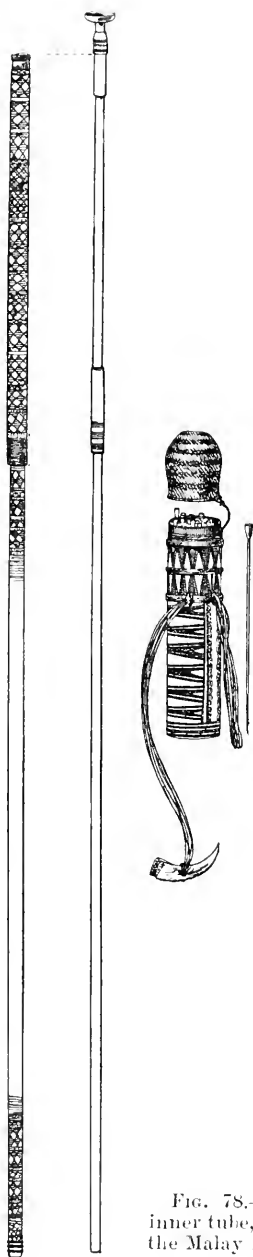


FIG. 77.—Indonesian swords. *a*. Nias. *b*. Celebes. *c*. Kenyah-Kayan, Borneo. *d*. Sulu.

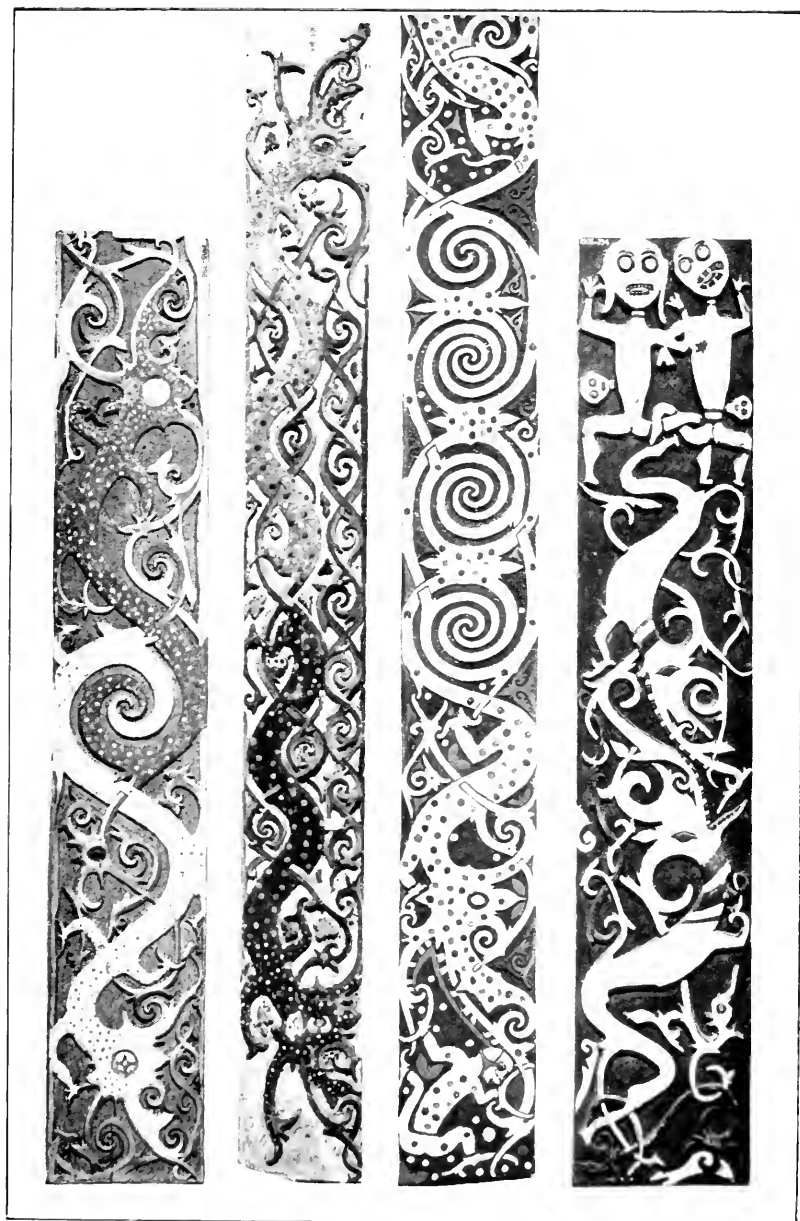
or without an additional gunwale, among most tribes, and larger boats, capable of carrying sixty or seventy men, with a flat-roofed cabin from which to fight, are found among the Iban; these are propelled with paddles, and sails are rarely used in Borneo. Sailing-vessels, however, are handled with dexterity by the Malays and Bugi—indeed, it was only under compulsion from the former



that the Iban took to the sea, though as pirates they soon surpassed their masters in bloodthirstiness and daring. The art of the negritos and Sakai is very primitive and consists mainly of small diaper patterns scratched on utensils and ornaments. These patterns are conventional representations of plants and animals, and their intention is invariably to afford magical protection to the owner from some specific ill or from general misfortune. Speaking generally, Indonesian decorative art is characterized by a tendency to irregular scroll-work, hence the frequency of plant designs (fig. 16) which lend themselves naturally to such treatment without much conventionalization. When the Indonesian artist comes to deal with human and animal figures he invariably so far conventionalizes according to his own peculiar methods that they become grotesque, and in many cases absolutely unrecognizable as the forms of living creatures (Pl. IV); this tendency is seen particularly in Borneo, where decorative art reaches a very high standard, the phyllo-morphic scroll-work of the Iban being particularly worthy of mention (fig. 16). Even in Java the same tendency to conventionalize is seen in the figures which represent divine and heroic characters in the shadow and puppet plays, and which are very grotesque (fig. 84).

The spear, with blade of wood, bamboo or iron, is practically universal; one interesting variety with ferocious-looking barbs is carried by Igorot as a defence not against man but against spirits. Swords, or analogous weapons, are found amongst nearly all the Indonesians, and the types vary according

FIG. 78.—Blow-gun, showing outer and inner tube, and quiver with darts. Sakai of the Malay Peninsula.



House-boards carved and painted with designs derived chiefly from the dog.
Kenyah-Kayan tribes, Borneo.

to locality (figs. 76, 77). Those of the Kayan, called *parang ilang*, are perhaps the most specialized; the blade is one-edged and curved in cross section; the hilts and sheaths are finely carved, and the weapon is worn at the left hip with the edge upwards (fig. 77 c). The kris or dagger with crooked hilt, and straight or more usually wavy blade, is typical of Western Indonesia (fig. 75), though found also in Celebes and the Sulu Islands. Where kris and sword

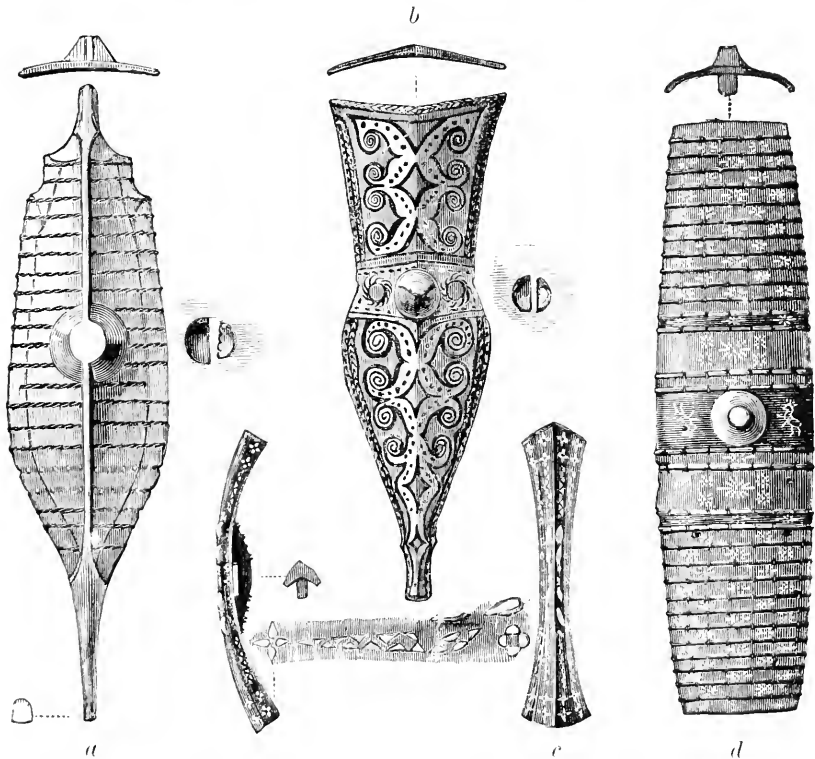


FIG. 79.—Indonesian shields. *a*, Nias. *b*, Celebes. *c*, Bugi, Celebes. *d*, Java.

are not found, the axe appears, as among a certain section of the Igorot. This axe is furnished with a spike at the back. The bow is typical of the negrito, and is found wherever negrito tribes appear; it is rare among Indonesians, but occurs in Java and the presence of stone arrow-heads shows that it was used by the Toala (Celebes). The pellet-bow occurs in Sumatra (Batak). Slings are found in Java and Sumatra (Batak), but the arm of projection typical of the Indonesian is the blow-gun, which is

found among the Sakai, Semang (sometimes), in Sumatra, Borneo (where it is sometimes furnished with a 'sight'), and Palawan in the Philippines (figs. 71, 78). It was also used in Java in early days, but is now obsolete there. Shields are widely distributed amongst the Indonesians, and are all of vegetable material (figs. 79, 82). A circular form is in use in Java, the old rectangular pattern being obsolete; both shapes are found in Sumatra, the

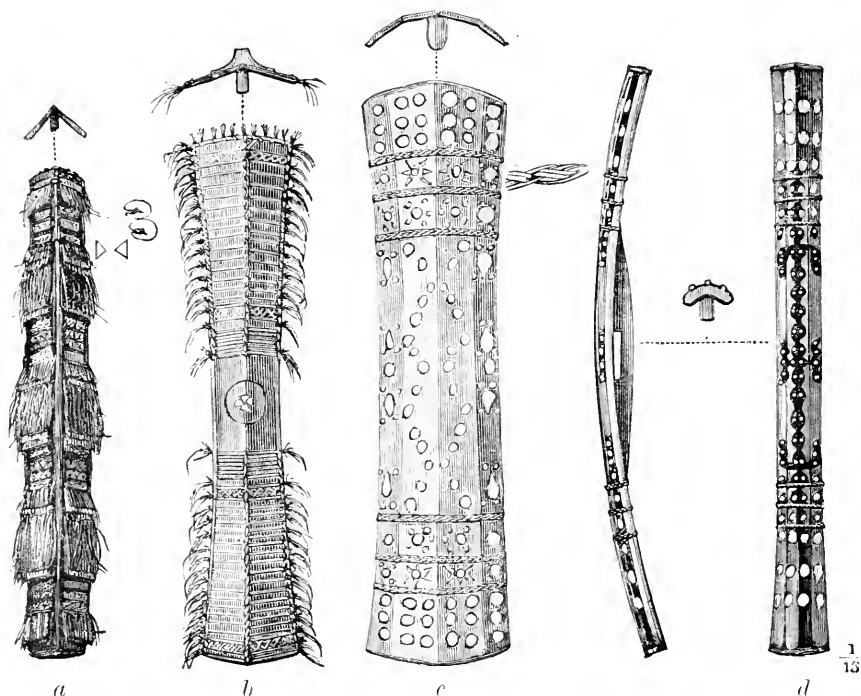


FIG. 80.—Indonesian shields. *a*, Celebes. *b*, Moluccas. *c*, Moluccas. *d*, Ceram.

rectangular among the Batak; long hexagonal shields of wood with tufts of human hair are typical of the Kenyah-Kayan tribes (fig. 81), hexagonal or oval shields of wood or wicker of the Kelamantan. The Igorot shield of wood has three projections from the upper border and two from the lower (fig. 82), while the negrito shield has a straight upper border and a rounded lower.

Some form of body-armour is found amongst most Indonesians, quilted in Borneo and the Philippines, corslets of hide or woven work in Celebes, and so on. In Borneo the Kayan and others

often wear a skin jacket over the armour, or a wadded coat covered with fish-scales (fig. 83), and a stout cane cap. Mail and body-armour are found in the Philippines (Moros).

In the Mentawi Islands, Borneo, and Philippines the custom of head-hunting is found in its extreme form. In the older days no ceremony, religious or civil, no important act of social life,

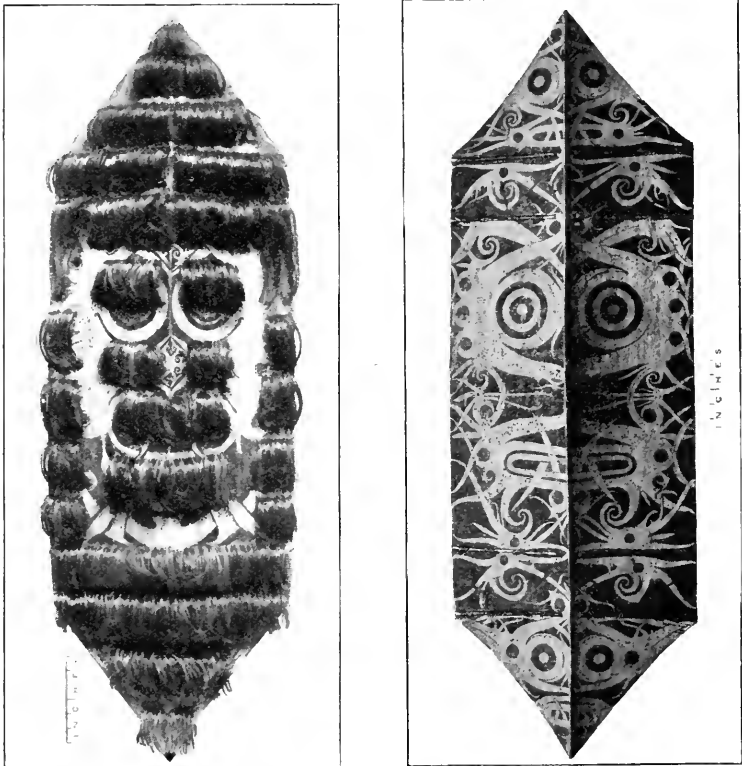


FIG. 81.—Wooden shields, one decorated for war with human hair.
Kenyah-Kayan tribes, Borneo.

marriages and funerals and the like, could be accomplished without the taking of a head. In war the account of heads was carefully kept on both sides, and on making peace the accounts were balanced, if unequal, by monetary compensation. The heads were preserved as trophies and the successful warrior was allowed to assume a particular tatu.

The antiquity of Javanese civilization explains the presence of

two classes in the island, noble and plebeian, speaking different dialects, that of the higher class bearing witness to the influence of India on Javanese culture in the number of Sanskrit words it contains. The sultan is absolute monarch and is supported by a hierarchy of officials, the constitution of which suffered considerable changes when the

old illustrious Hindu kingdom of Majapahit was conquered by the Mohammedans in 1475. Small sultanates of regular oriental type were established by the Malays at various points, one in particular, that of Brunei in Borneo, attaining considerable size and power. Feudal states were formed by the Bugi and Macassar peoples, and the Visaya and Mandaya of the Philippines were living under a feudal system at the time of their discovery. Elsewhere are found village chiefs (Batak of Sumatra), elective magistrates and clan chiefs (primitive Sumatrans), independent villages with a single head or a village council (Igorot), tribal heads (Sakai and Semang).

In Borneo each communal house has its head, and district chiefs are found whose influence in general varies according to their popularity.

Polygamy is not common; in fact, it is rare except among the rulers of states; polyandry is said to occur among the Kelamantan. Exogamy is practised in Sumatra (especially by the Batak) where the clan system prevails, and there is among Indonesians generally a tendency to the matriarchal system, which is found in full force among the Malays. Marriage ceremonies among the Indonesians usually centre round some symbolic act such as the eating of rice or chewing of betel by the bride and bridegroom together. In Borneo a fowl plays an important part.

FIG. 82.—Shield of the Igorot, Philippine Islands.



The most peculiar ceremony is found among the Sakai, where the man must chase the girl round a mound of earth and catch her before she encircles it for the third time; this custom is occasionally found among the Jakun, by whom the pursuit of the bride by the bridegroom in a canoe is sometimes substituted for the chase on land. In Java if the bridegroom cannot be present his kris may be sent as proxy.

The *courade* is practised by some Indonesian peoples (Malays,

Iban, Kelamantan, &c.); this custom, in accordance with which at the birth of a child the father secludes himself in the house and abandons his ordinary occupations for a season, is explained by the belief that a strong sympathetic tie exists between the father and the soul of the new-born child, and the former remains inactive for fear of performing any action which might injure or fatigue the infantile spirit.

The methods of disposing of the dead in this area are extremely various, and can only be treated shortly; the body may be simply exposed in a tree or on a platform (Semang, Sakai, Javanese Hindus), or buried with or without a coffin (everywhere), usually with the property of the deceased laid in or on the grave; often

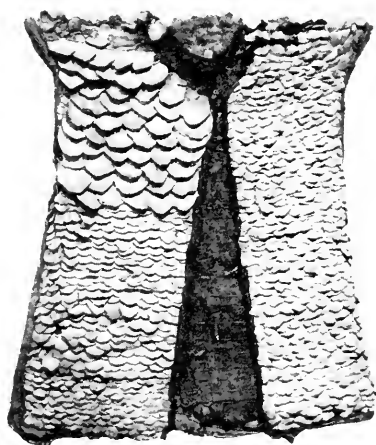


FIG. 83.—War-coat of bark covered with fish-scales.
Kelamantan, Borneo.

the site of the latter is marked with a small shelter (Jakun, Sumatra, Celebes, Acta). Important men among the Iban and Kenyah-Kayan tribes are laid in mortuary chambers on piles; while jars are used as coffins by the Kelamantan and some of the South Borneo tribes. Cremation is practised by the latter, and by the Hindus of Java in former times. Slavery as an institution does not exist to any extent; debtor bondsmen are found in Java and Borneo, and in the latter island (in the south) two classes of so-called slaves, indoor and outdoor, of whom the latter occupy the superior position.

As regards amusements, the institution which claims first mention is the Javanese Wayang. This is a puppet-show, and is divided into three classes: the Wayang purwa, the Wayang

gedog, and the Wayang klitik. The first deals with the earliest period of Javanese and Hindu mythological history, the last with the latest period of history down to the destruction of the kingdom of Majapahit. The first two forms of Wayang are shadow-plays, the puppets being cut from leather (fig. 84); in the last, however, they are carved from wood. Appropriate comments are



FIG. 84.—Puppet of stamped leather used in the shadow-plays (*wayang purwa*). Java.

recited by the owner of the show, called Dalang, in archaic language, to the accompaniment of an orchestra composed of gongs and xylophones (fig. 85). But the most widespread form of amusement in Indonesia is cock-fighting, which is found practically everywhere, while in Java combats between wild beasts and tournaments were extremely popular; a form of football, in which a cane ball is kicked from one player to another is

common, especially among the Malays and in Borneo. Dancing is another favourite amusement, and is much esteemed in Java, where the sultan and wealthy nobles kept troupes of dancing-girls in their harems. Pantomimic dances are found in Borneo and among the negritos; among the Batak of Sumatra this exercise is confined to the male sex.

Of musical instruments the gong and the jew's-harp are universal: in Java series of the former are combined with various bells and xylophones (fig. 85) to form an orchestra called *gamelan*. Drums are found in Java, Sumatra, Borneo, and the Philippines, and a peculiar form of bamboo rattle in the first-named island. Among the negritos, Sakai and Jakun, the usual instruments of percussion are simple sticks and 'stamper' of bamboo. Bamboo

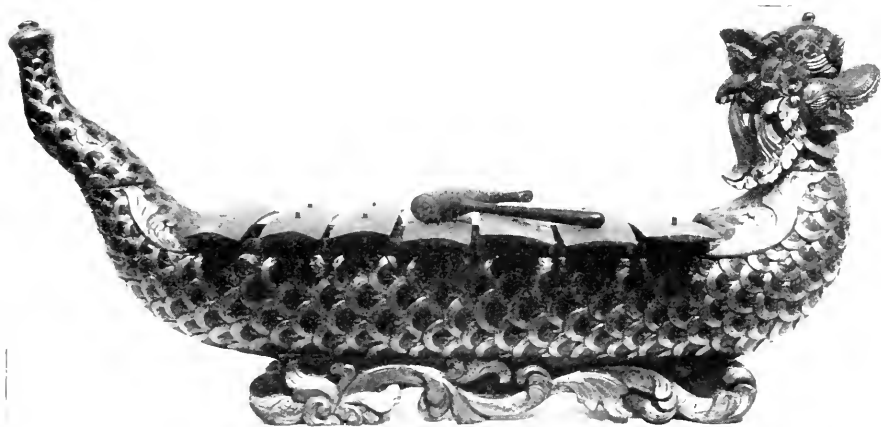


FIG. 85.—Musical instrument with metal keys. Java.

harps, of which the strings are either cut from the rind of the bamboo itself, or composed of vegetable fibre attached, occur in Sumatra (Batak), Borneo, among the negritos, Sakai and Jakun; and fiddles, usually with two strings, in Java, Sumatra, Borneo, and the Philippines. Mouth- and nose-flutes are practically universal; and in Borneo an elaborate form of mouth-organ, consisting of a gourd air-chamber and a number of reeds, also occurs. The presence of local scripts in Java, Sumatra (Batak, fig. 86 r), and the Philippines (Tagbanua) gave rise in those islands to what, at any rate in the first two cases, well deserves the name of literature.

Indonesian religion consists in the propitiation of spirits which fill the air, and are mainly malevolent, always seeking an opportunity to do harm to men. These are called *Hantu* (Malays, Borneo), *Anito* (Philippines), or some similar word. The ghosts of the dead,

often confused to some extent with the *Hantu*, are also greatly dreaded, and their goodwill and protection are sought by similar offerings and ceremonies. The spirits receive more consideration in the west, the ghosts of the dead in the Philippines. The conception of an all-powerful god occurs in Borneo (*Iban*), but the spirits are the objects of all active worship. Anthropomorphic figures representing spirits or ancestors occur in Sumatra (*Batak*), Borneo, and the Philippines, and shamanistic witch-doctors of either sex are found.



FIG. 86 A.— Wooden figure of a hornbill used in ceremonies. *Iban*, Borneo.

The *Semang* appear to have no fear of ghosts, but they recognize a thunder-god and several minor deities; the *Sakai*, on the contrary, hold beliefs similar to those of the Indonesians. In the more civilized communities other forms of religion are found; in Java Buddhism was introduced at a very early date, and the mighty ruins of *Boro-Budur*, similar in style to those of North-West India, prove that it brought with it an advanced culture. Later it was replaced by Hinduism, and later still, at the fall of *Majapahit* in 1475, Islam became the national religion; a few Hindu families fled to Bali, where the old religion is still found. Islam as a religion seems suited to the Indonesians, particularly the Malays, who accepted it readily: it reached *Acheh* in Sumatra

in 1206, the Malay Peninsula in 1276, became the state religion in Brunei about 1400, and in Java in 1475, and obtained a footing in Celebes in 1495. To the Moros, the piratical Moslems of the Philippines, allusion has already been made. Christianity is found among many of the Philippine tribes (notably the Tagal and Visaya). The acceptance of Islam or Christianity by no means extinguished the old belief in spirits, and many of the ancient superstitions and practices still survive among converted tribes.

Charms and amulets are universal, and far too various to describe; it need only be mentioned that particular virtues are attached to peculiarly shaped stones, especially in Borneo. One of the distinguishing characteristics of Indonesian religion is the attention paid to omens—chiefly observed from the voices and

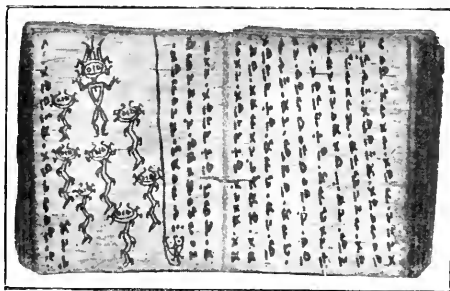


FIG. 86 E.—Bark book with charms written in native script.
Batak of Sumatra.

movements of birds. The tribes of Borneo in particular are slaves to this form of superstition. Other forms of divination are by consulting magic books of bark (fig. 86 E), or bamboo calendars (Batak of Sumatra), by casting bears' teeth as dice (Kayans) and haruspication with chickens (Igorot). Belief in lucky and unlucky days is universal, and a form of sundial is used in Borneo to distinguish between the two. Sickness is attributed to one of two causes: possession of the patient by a spirit, or the absence of the patient's soul, and the treatment applied by the witch-doctor is intended either to expel the intruder or recall the wandering soul. In some cases the name of the sufferer is changed in the hope of deceiving malevolent spirits. Belief in transmigration occurs among the Sakai; elsewhere the disembodied soul is regarded as leading an indeterminate sort of existence in the air, or in a heaven which corresponds to the death whereby it died (Borneo).

AUSTRALIA

THE great island-continent of Australia, nearly one-half of which lies within the tropics, is fringed round its coasts with forest and parkland, and crossed from north to south by a central belt of grassy country, which divides the great central area of scrub or desert into two sections. The eastern of these is relieved by large tracts of grassland, but the western and central portions are absolutely uninhabited.

Owing to the nature of the country, and more especially to the uncertain nature of the water supply, the aborigines were forced by circumstances to live the life of nomadic hunters, and had not advanced very far in the scale of civilization at the date of their discovery. The racial affinities of these people have been the subject of much discussion, but the general theory seems to be that they are a low branch of the Dravidians of India, and therefore distantly connected with the brunette peoples of Europe. In the north-east both culture and physique have been affected by the proximity of New Guinea and the islands of Torres Straits; traces of Melanesian contact are found down the east coast.

The natives are tall and sinewy, with fine chests, but poorly shaped legs: their colour shows considerable variation from medium-brown to dark chocolate; hair is dark brown or black, long and wavy or curly; the older men grow long beards, and hair in abundance is found on the body. The features are coarse, the nose broad though not depressed, the lips thick though not everted; a noticeable trait is the excessive projection of the bony prominences above the eyes, which give the males a truculent and scowling appearance. This peculiarity, which is present also in the earliest prehistoric skulls, together with a general 'ill-filled' appearance of the cranium, seems in the main a characteristic of the Australian peoples.

Clothing, with the exception of bark belts (fig. 87), is taken almost exclusively from the animal kingdom. In either case it is reduced to an absolute minimum, and by no means regarded as essential. It consists mainly of fringes or tassels of string made from the hair of the opossum; or girdles of similar material, or of human hair. The southern natives (Victoria) are the most clothed; among these, aprons of hide and feathers are found, as well as rugs of opossum-skin (fig. 88). The hair is either left to grow naturally or confined by a net or band: ochre is often thickly applied. Forehead-ornaments of kangaroo teeth are found, and necklaces of the same, or of fur-string or sections of reed. Cane armlets occur in the central region. The wearing of nose-pins is

almost universal, as well as the scarring of the body. The latter is largely ceremonial, and, like the extraction of one or more incisor teeth, an accompaniment of initiation-ceremonies. The

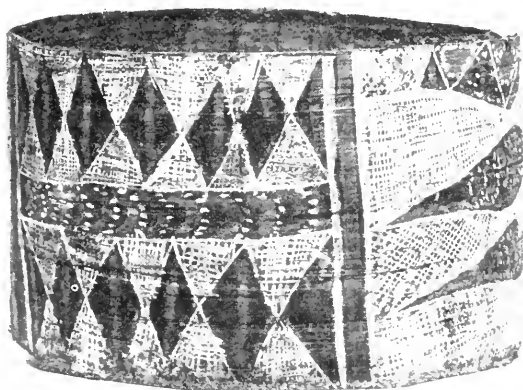


FIG. 87.—Bark belt worn by men. North-West Australia.



FIG. 88.—Natives of Gippsland in front of bark shelters. Australia.

Australians are essentially nomadic, living on game and the wild fruits and roots. Cultivation, even of the most primitive description, is not found except in parts of the west. Fishing is largely

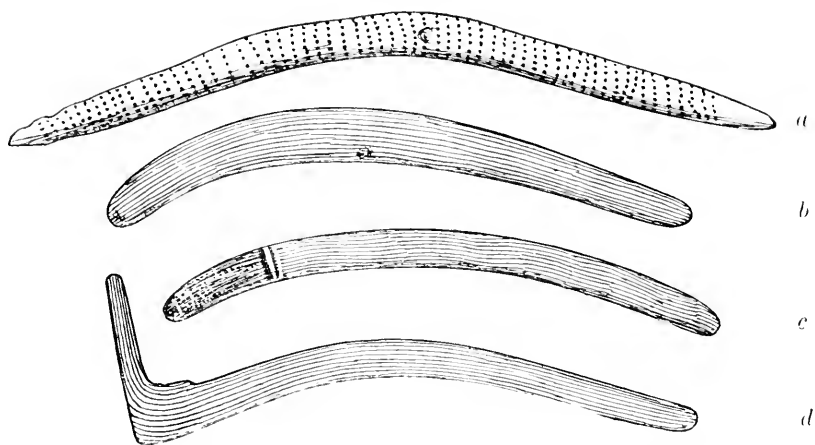


FIG. 89.—Non-returning boomerangs used in war. *a*, Victoria, *b*, *c*, and *d*, Northern Australia.

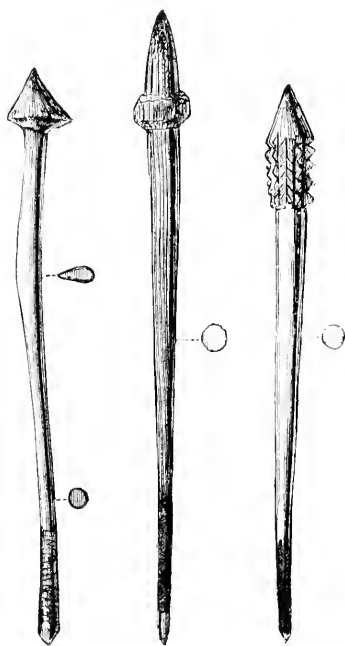


FIG. 90.—Wooden clubs from New South Wales, Australia.

practised by tribes who have the opportunity, by means of harpoons, spears, traps, nets, dams and poison; and the collection of shellfish is one of the most important of the duties of the women. As trackers and hunters the Australians excel; and their skill in capturing and killing wild game with the aid of the most primitive contrivances is wonderful. Cannibalism is nowhere regular: in some places those killed in war or dying of

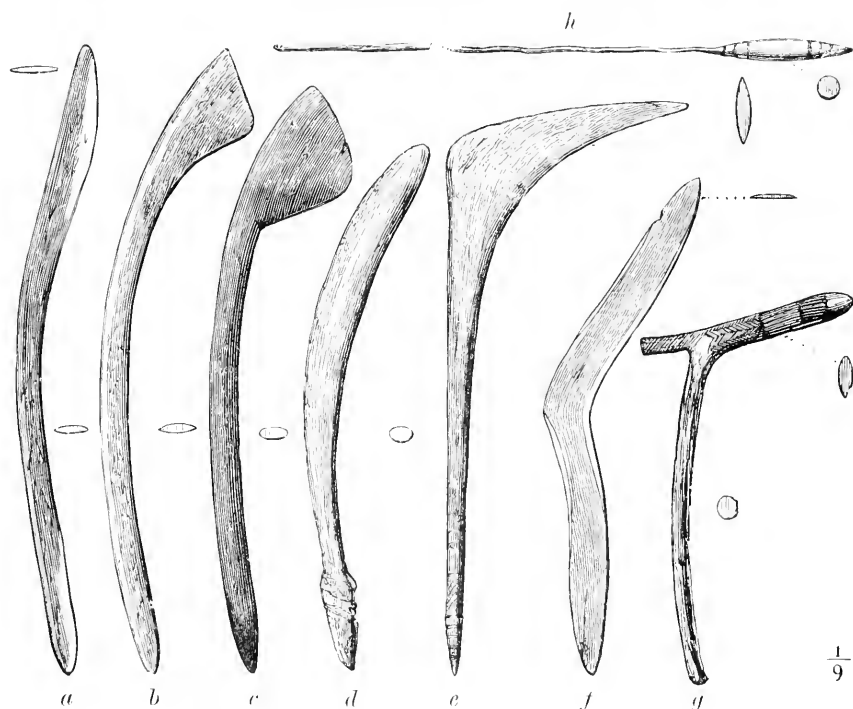


FIG. 91.—Wooden clubs, &c. from Australia. *a, b, c.* New South Wales. *d, e.* Victoria. *f.* Boomerang, W. Australia. *g.* N.-W. Australia. *g.* West coast, Victoria.

disease are eaten, elsewhere the practice is purely ceremonial; in Victoria it is regarded as the most fitting method of disposal of deceased relatives. The dried vegetable *pituri* is eaten as a stimulant, and forms by far the most important, indeed almost the only, object of commerce between tribe and tribe. Food is cooked either directly over the fire, or by means of hot stones. Habitations are of the most rudimentary nature, consisting mainly of small shelters or wind-screens of leaves (Queensland), bark and

rushes (West), or wood and turf (Victoria) (fig. 88), but stone walls have been reported in the North-West, and a central pole in Victoria.

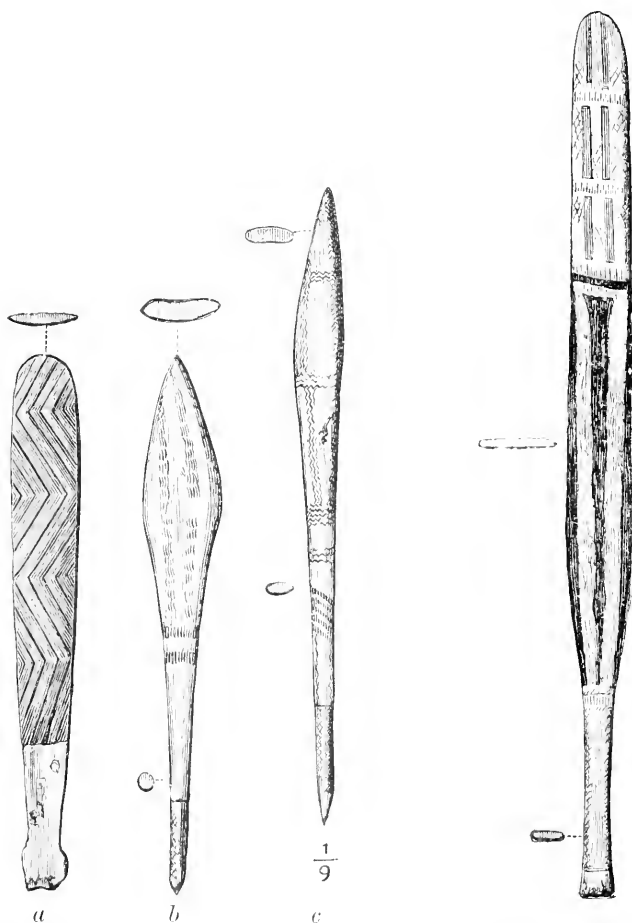


FIG. 92.— Wooden clubs from Australia. *a*, North-West, *b*, *c*, Victoria.

FIG. 93. — Wooden sword-club, Port Essington, N. Australia.

The commonest form of canoe is a sheet of bark taken in one piece from the tree, but canoes of several bark-sheets sewn together are found (east and north coasts); dug-outs are made in New South Wales and Queensland, and single or double out-

riggers, due undoubtedly to foreign influence (New Guinea), in the north. At the time of their discovery the Australians were living in the neolithic stage of culture; their only implements were of chipped and ground stone, teeth, shells, bone, and wood. After the arrival of the Europeans, beautiful 'neolithic' spearheads were made from glass-bottles and telegraph-insulators (Plate V). Wooden digging-sticks are used by the women to procure yams. The

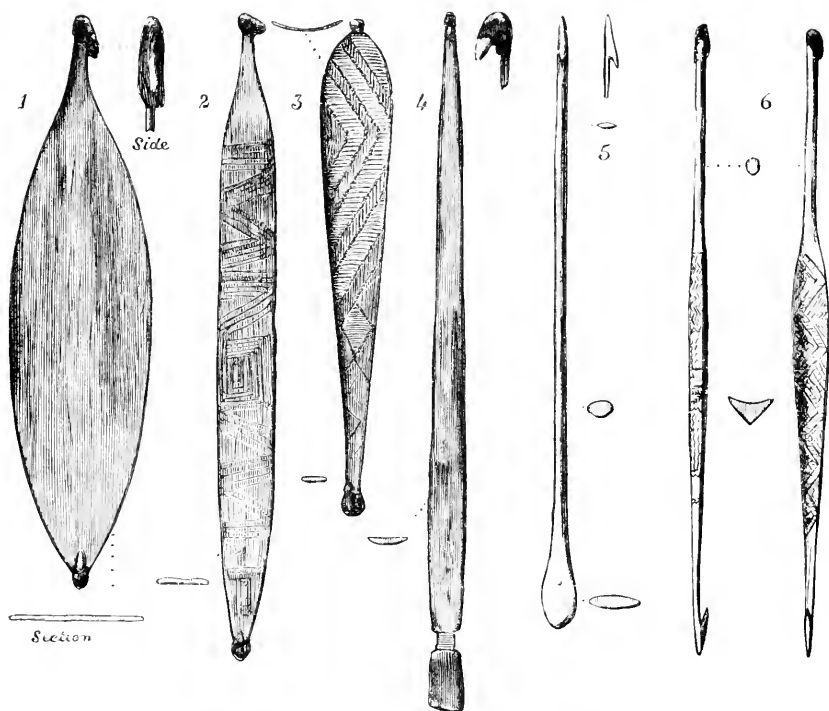


FIG. 94.—Spear-throwers from Australia. 1, 2, 3. West Australia. 4. Northern Territory. 5. New South Wales. 6. Victoria.

spinifex gum and beeswax were most valuable in affixing stone flakes and other cutting-instruments to handles, and were often supplemented by a binding of fibre-string or kangaroo sinew. Fluids were contained in vessels of skin, shell, bark, wood and, in the north, gourds and baskets. Two-ply string is made of vegetable fibre and hair (opossum or human), and various forms of baskets and net bags are manufactured. Fire is produced by friction, usually by twirling (e. g. fig. 7 *d*), but the sawing method is known in the eastern and central sections of the continent (fig. 7 *g*). Art is

at a low stage, but attempts at pictorial representation are found in rock drawings in Victoria, New South Wales, Queensland, the Central district, and Kimberley, as well as the ceremonial drawings on the ground performed by the central tribes and those on bark of the eastern. Of weapons most people would regard the boomerang as the most characteristic, and this is true with the reservation that the boomerang proper, the variety which returns when

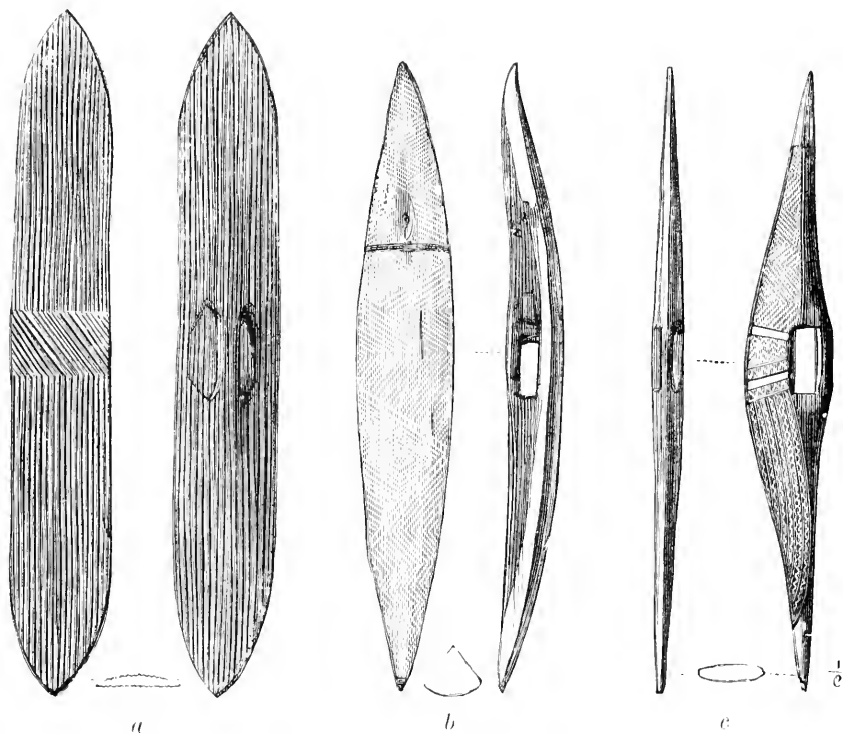


FIG. 95.—Wooden parrying-shields. *a*. W. Australia. *b*, *c*. Victoria.

thrown, is not a weapon of war but only of the chase (fig. 6). The 'war' boomerang does not return (fig. 89). In addition, the Australians possess a great variety of clubs (figs. 90–92) for throwing and striking, 'swords' (fig. 93), and spears; the last-named may have points of wood, stone, and, in later times, glass or telegraph wire. Spears are thrown by means of a shaft of wood furnished with a peg which fits into the butt, a mechanical contrivance of great ingenuity, also found among the Eskimo, and the inhabitants

b

d



c

a

e

Spearheads from Western Australia. *a*, Chert. *b, c*, Chalcedony.
d, Made from a telegraph insulator. *e*, Bottle-glass.

of Western, North, and Central South America, as well as among the ancient Mexicans (fig. 94). The bow and arrow, of undoubted Papuan origin, occurs in the extreme north of Queensland. Parrying-shields are found in Queensland (fig. 95), and shields for use against spears in most places (fig. 96); these, like

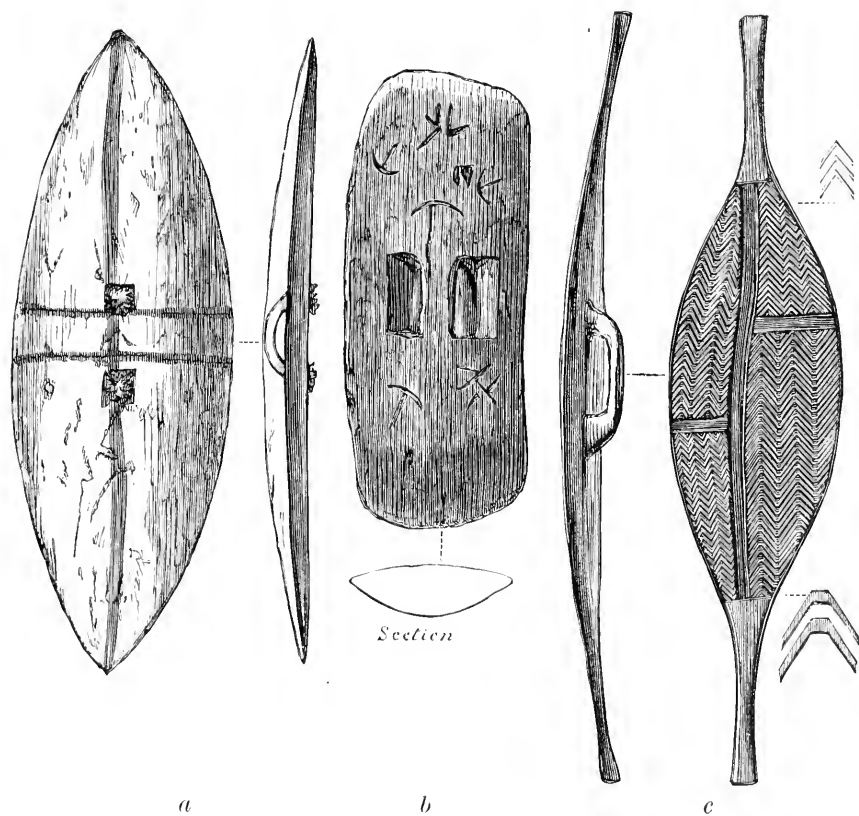


FIG. 96.—Wooden spear-shields from Australia. *a.* New South Wales. *b.* Queensland. *c.* Victoria.

the other weapons, vary in type according to the district from which they come. Actual war is practically unknown in Australia, but skirmishes with other local groups in consequence of blood-feuds, and duels between individuals are frequent; in these women participate, using yamsticks as weapons. Government seems to be vested in headmen and a council formed of the leaders

of the 'totem' or local groups. Sometimes the position of headman is hereditary (Victoria), but often some additional qualification is sought, such as skill in magic. The social organization is complex, and the study of it has given rise to endless controversy; here it can only receive the briefest mention. A tribe is usually divided into two groups, called technically phratries; the members of each phratry may not marry,

but must seek their mates from the other phratry. Each phratry may be divided into two or four classes. Children inherit sometimes the phratry of the father, sometimes that of the mother, but their class is a different matter. If it is imagined that there are two phratries X (classes A and B) and Y (classes C and D), and that children inherit the phratry of the mother, then matters would arrange themselves thus: A man of class A can only marry a woman of class C; their children will belong to class D. Suppose these children are a boy and a girl, and they both marry, then the boy's children will belong to class A, the girl's to class C, and so on. There are various modifications and exceptions, but the above illustrates the system. There is another division into totem-kin; this is quite independent of the class division, though one totem is usually confined to a phratry. The totem-kin are represented each by a badge, usually an animal or plant, which the members re-

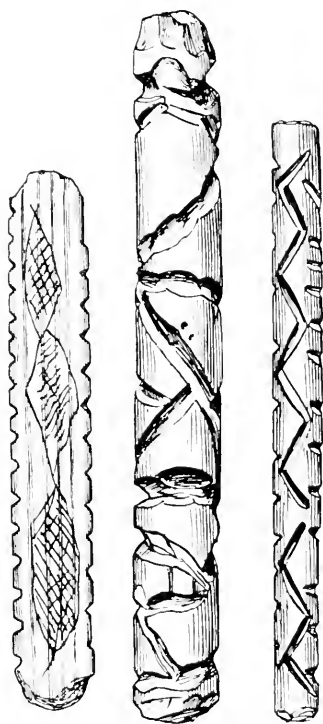


FIG. 97.—'Message-sticks' from N. Queensland.

frain from eating (except at times ceremonially); and it is often believed that a supernatural bond exists between the members of the totem and the species of the totem animal or plant. Members of the same totem may not marry, and the totem is inherited sometimes from the mother, sometimes from the father. Wives are gained by exchanging a sister, by elopement, or by kidnapping; in the latter case a more or less friendly duel with the woman's relatives ensues. Boys undergo a series of

initiation ceremonies during which teeth are extracted, scars made, circumcision and (in some localities only) the *mika* operation is performed. The disposal of the dead is most commonly by burial; but exposure on a stage or in a tree is the rule among the central tribes. Cremation is found in New South Wales, and in parts the dead are eaten (east of Gulf). Mourning is usually expressed by gashing the body, painting, shaving the head, and the like. Writing is unknown, but notched sticks are used as aids to memory (figs. 37 and 97). As far as our evidence goes, however, it

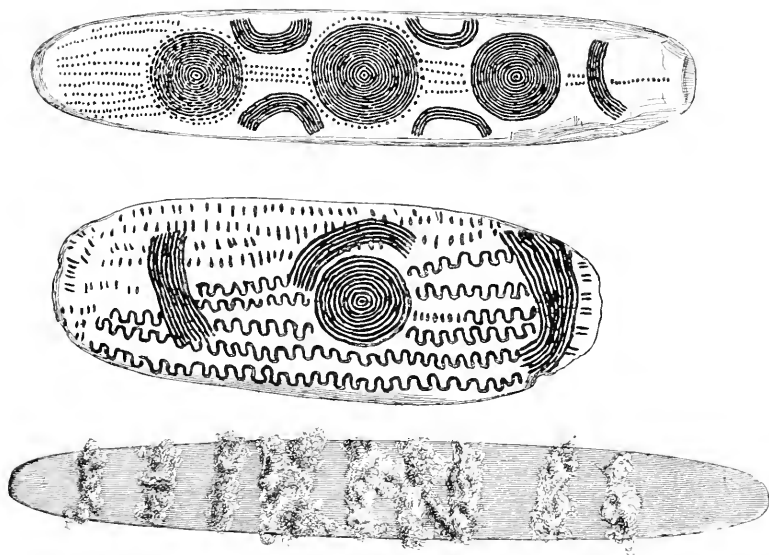
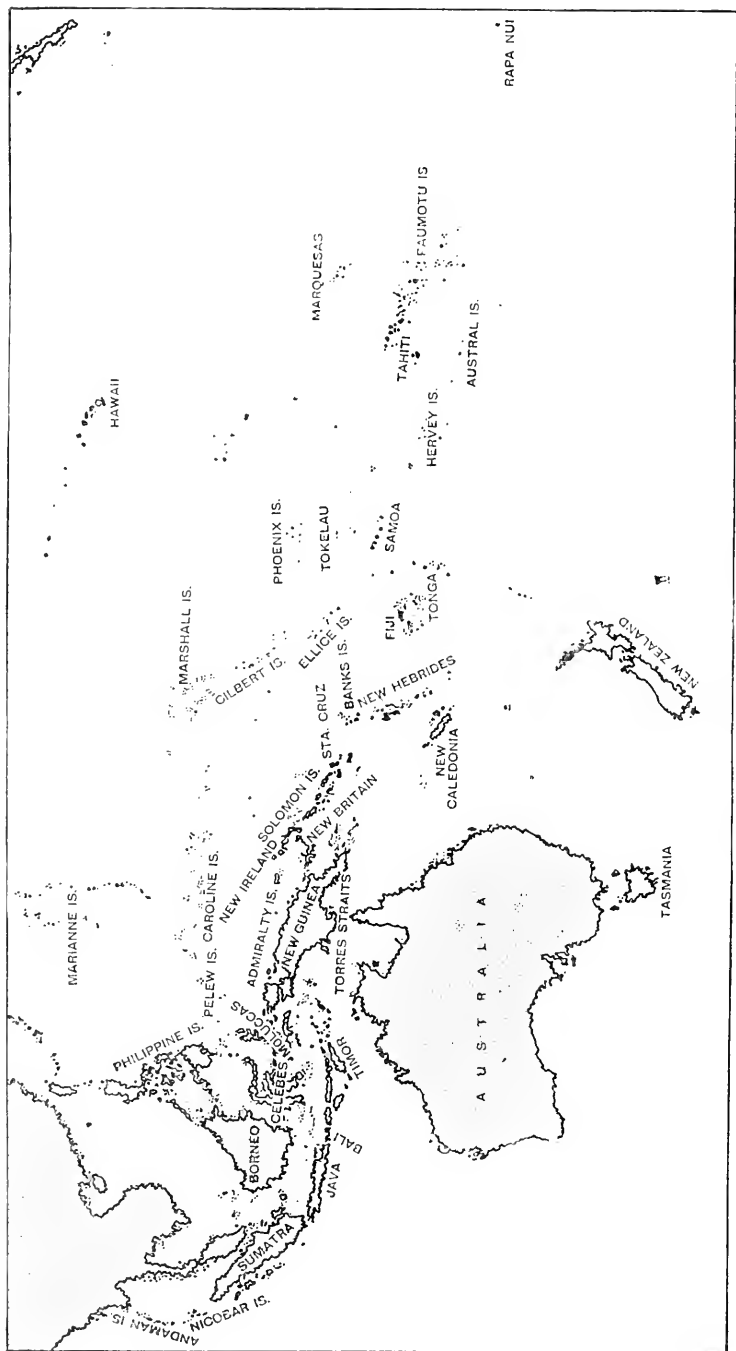


FIG. 98.—*Churinga*, ceremonial objects of stone (in the centre) or wood, covered with totemic carvings or eagle-down (specimen at bottom). Arunta tribe, Central Australia.

seems that the notches and marks made by one native cannot be read by another unaided: such sticks, accompanied by verbal messages, pass from tribe to tribe, and act as credentials to the messenger as well as help to fix the message in his memory. Music is of the most primitive description; the time is beaten with sticks or boomerangs or with the hands on opossum skins rolled up or stretched between the knees. Songs and dances are very varied, and pass from one tribe to another over the whole continent; the performers are decorated with paint and bird's-down, and various ornaments. Many dances are ceremonial and connected with initiation ceremonies or ceremonies designed to further the



Map A.—Oceania and Indonesia.

increase in number of the totem animal. Games of all sorts are very numerous; cat's-cradle is known, and the children play with tops, balls, toy weapons, and the like: a peculiar toy is the *weet-weet* or 'kangaroo-rat', which the practised player can throw to enormous distances (fig. 91 *h*). Wrestling and practising with weapons are universal, and 'make believe' games almost innumerable.

The Australians give various accounts of the soul's fate after death; it travels west, lives in the sky, in trees, under the sea; it may be reincarnated in another man, black or white. Some tribes believe that the work of creation was performed by certain mythical ancestors (Dieri, N. Arunta), and etiological myths generally are very common. Gods, who are often sky-gods, vary from tribe to tribe. Magic is largely practised, evil magic by any one who has a grievance against another, curative magic only by the properly qualified magician. Evil magic is worked on an enemy by appearing to insert bones, stones, &c. in his body, or to remove in equally mysterious fashion certain of his essential internal organs: especially powerful magically are quartz crystals and human kidney-fat. Accredited magicians are often subjected to a special initiation ceremony, which includes the supposed killing and bringing to life again of the candidate. Rain-making is widely practised.

OCEANIA

The inhabitants of Oceania, including the Pacific Islands, New Zealand, New Guinea and Australia, fall into three main groups: (*a*) Australians, (*b*) Papuasians, and (*c*) Polynesians. Of these the Australians are treated separately above and no further mention need be made of them here. Of the other two, the Papuasians show negroid characteristics, such as a dark skin, frizzy hair, and broad noses; the Polynesians display Caucasian traits, such as brown skin, straight or wavy hair, and medium or narrow noses.

The Papuasians fall into two groups: (1) Papuans, distinguished by tall stature, darker colour, prominent hooked noses, and more frizzy hair, and (2) Melanesians, characterized by shorter stature, less dark colour, depressed noses, and less frizzy, or even curly, hair. The Polynesians may also be divided into two groups: (1) Polynesians proper, tall, with skin colour not darker than Southern Europeans, and (2) Micronesians, less tall, and with a tinge of yellow in the complexion owing to the presence of some Mongolian element (possibly Malayan).

These peoples are distributed as follows :—

The Papuans occupy New Guinea and the islands of Torres Straits ; they have, moreover, contributed a considerable element to the population of the Admiralty Isles, and, in a less degree, to that of the Bismark Archipelago.

The Melanesians inhabit the south-east end of New Guinea, and the islands eastward as far as Fiji, where they have mingled to some extent with Polynesians ; their northern limit is the Admiralty group ; their southern, Tasmania.

The Polynesians are spread over a large area, occupying the islands from Tonga, where they have mixed with Melanesians, to Easter Island, and from the Hawaiian Group to New Zealand. Certain isolated islands belonging geographically to Melanesia, such as Ontong Java (Leueneua) and Rennell Island, are inhabited by Polynesians.

The Micronesians people the islands to the north-west of the greater portion of Polynesia : viz. the Ellice, Gilbert, Marshall, Caroline, Marianne and Pelew groups.

As regards the Papuans, it seems reasonable to suppose that the type was evolved in New Guinea and spread thence to the islands of Torres Straits.

The actual home of the Melanesians is more difficult to fix. The most primitive are—or rather were—the Tasmanians, who lived in a stage of culture lower than any other known tribe ; their presence on a small island, combined with their lack of skill in navigation, appears remarkable until it is remembered that part of Eastern Australia, Tasmania, and New Caledonia at one time probably formed a large island, separated from Western Australia by a strait. As the land assumed its present configuration, sections of this people were cut off in New Caledonia, where they progressed and developed, and in Tasmania, where they remained stationary. Thus they were protected from the inhabitants of what is now Western Australia ; the other primitive Melanesians were killed off or absorbed by the latter when the strait separating the respective territories disappeared.

With regard to the history of the Polynesians, more is known, and still more can be conjectured, from evidence afforded by language and native traditions. The same language is found throughout the islands, and the myths and genealogies of noble families correspond to a remarkable degree. By a comparison of genealogies obtained in various islands, the order in which the latter were occupied can be conjectured with some certainty. It would appear, for reasons too intricate to be explained at length, that the Polynesians were originally an inland people of Caucasian affinities, living in or near the valley of the Ganges. Moving hence, they gradually made their way to Java, where they remained for some time, acquiring a thorough knowledge

of seamanship, and adopting the breadfruit as a staple diet instead of rice, which had hitherto been their chief food. Meanwhile they had come in contact with the Malays, and the contact between the two races had exercised a considerable effect on both, especially in the matter of language. From Java they proceeded by sea through the Molucca Straits and down the north coast of New Guinea to Fiji, Tonga and Samoa, which seem to have formed a sort of rallying ground. From this centre were peopled the Hawaiian Islands, which remained isolated for about five hundred years, and the Eastern Pacific as far as Easter Island. With the exception of Hawaii, frequent intercourse was long maintained between the various islands, and it is likely that the coast of America was reached, where certain food-plants, such as the sweet potato, were obtained.

Dissensions, however, appear to have broken out between the Western Polynesians and the Eastern, who were doubtless the more enterprising and adventurous; at the same time, encroachments on the part of the Melanesians began to occupy the attention of the inhabitants of the Western Islands, and further exploration and naval enterprise was left to the Eastern Polynesians, particularly the inhabitants of the Tahitian and Hervey groups. Hawaii was revisited, and New Zealand, which had been discovered some time previously, was finally colonized by a large fleet which set sail from Raratonga.

The Micronesians for the most part seem to be derived from a branch of the Polynesian people which possibly separated from the rest in the Molucca Straits, and peopled Micronesia from west to east.

THE PAPUASIANS

The Melanesians proper, as said above, inhabit the islands of Tasmania (formerly), Fiji, New Caledonia, New Hebrides, Banks, Santa Cruz, Solomon, New Britain, New Ireland, Admiralty, those off the south-east coast of New Guinea, and part of the south-east coast itself. In Fiji, and to a less extent in New Caledonia, they are mixed with Polynesians; in New Britain, New Ireland, the Admiralty group, and New Guinea, with Papuans: the Melanesians, or better Papuo-Melanesians, of New Guinea appear to belong to two distinct migrations, and will be mentioned respectively as the eastern Papuo-Melanesians, inhabiting the islands off the south-east coast; and the western Papuo-Melanesians, occupying part of the south-east coast itself. Among the former a slight Polynesian element has been traced. The Papuans inhabit the rest of New Guinea, and appear to have spread thence over the islands of Torres Straits, where, in the

southernmost islands, they have come in contact with Australian culture.

The Papuasians belong to the negroid stock, but considerable variation of physical type prevails among them; skin colour varies from chocolate to bronze, the Papuans being darker than the Melanesians. Stature is comparatively short, except among the Papuans, who are further distinguished by large and prominent noses, those of the Melanesians being smaller and more or less depressed. Hair for the most part is frizzy, though curly and even wavy hair occurs sporadically in certain tribes. A slight degree of prognathism is not uncommon.

Clothing is very scanty throughout Papuasias, and complete nudity of either sex is not uncommon locally; materials for clothing are taken from the vegetable kingdom, bark-cloth girdles for the men and fringed skirts for the women being the most common patterns. Among the Tasmanians alone skin cloaks (kangaroo) were occasionally seen. Head deformation is occasionally found, notably in the New Hebrides, and piercing and distention of the ear-lobes are common. Tatu proper is found practically everywhere except among the Papuans; cicatrization frequently by burning, among the inhabitants of Fiji, New Caledonia, Tasmania, and New Ireland, and the Papuans of New Guinea. The septum of the nose is often pierced, and a pin worn in the hole (area from the Solomons to New Guinea) or a ring (Torres Island); in some cases the side of the nostril is pierced (New Britain), or a small hole made in the tip of the nose to receive the point of an ornamental pin (Solomon Islands). The hair is frizzed out in a mop in Fiji, New Caledonia, and New Guinea, elsewhere it is kept short; in some islands it is bleached, and combs are common as ornaments, those of the Solomons and Admiralty being the most decorative. As regards ornaments, necklaces of string and shell were worn by the Tasmanians; elsewhere strings of shells and shell-beads, teeth, and seeds; armlets of shell, pendants of shell, turtle-shell, boar's tusks, and the like are worn in great variety. Especially characteristic are the cachalot ivory pendants and shell and ivory breastplates of the Fijians, the jade beads of New Caledonia, the shell breast ornaments of the Solomons, the turtle-shell fretwork of the Solomons, New Ireland, Admiralty, and New Guinea, and the boar's tusks of New Guinea and the New Britain Archipelago; the ornaments of the Admiralty Islands are very similar to those of the Papuans.

Habitations vary greatly in pattern and in size, from the rude wind-screens of the Tasmanians to the large communal dwellings of New Britain and Papuan New Guinea. A circular ground-plan is found in interior Fiji, New Caledonia, and locally in New Ireland, and was the usual pattern originally in the Banks Islands. Elsewhere buildings are rectangular. Pile-houses are common

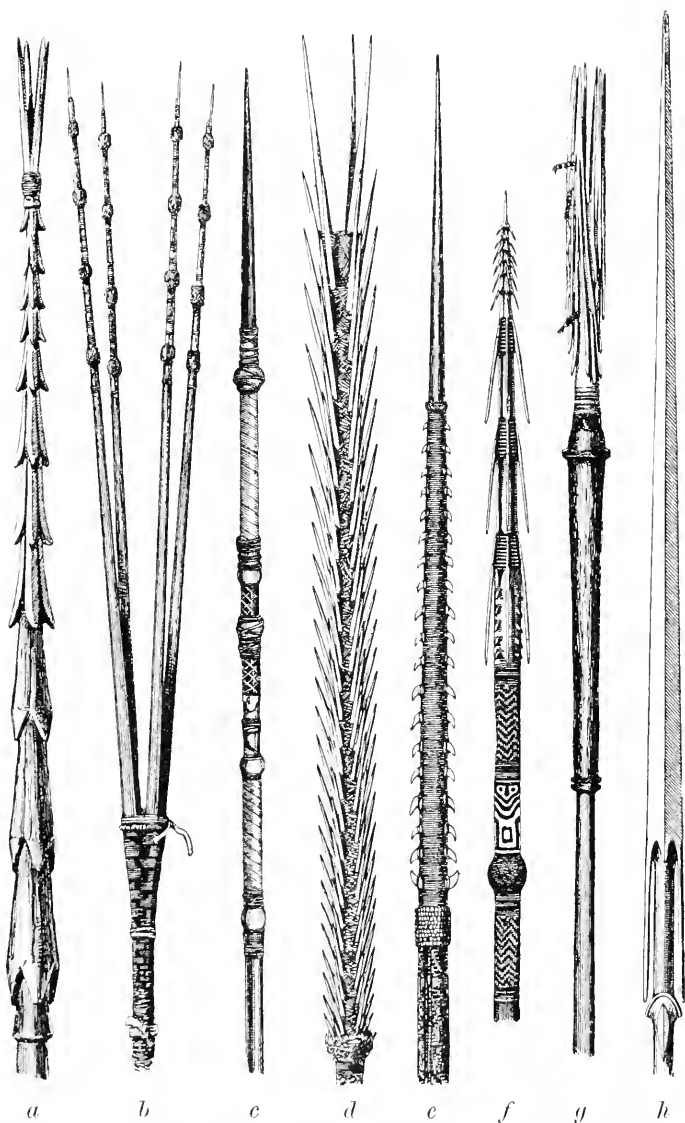


FIG. 99.—Types of spears from Melanesia. *a*, Fiji Islands (pointed with sting-ray spines). *b*, Fiji Islands. *c*, New Caledonia. *d*, Espiritu Santo, New Hebrides. *e*, New Ireland (fish-spine barbs). *f*, Bougainville, Solomon Islands (with flying-fox bone barbs). *g*, Florida, Solomon Islands (human bone point). *h*, Ysabel, Solomon Islands.

on the coast in the Solomons (Florida Island), New Britain and New Ireland, Admiralty Islands and New Guinea, and many of the villages extend some distance out into the sea. The Tasmanians lived mainly on shell-fish, wild produce, and such game as they could secure with their primitive weapons; the

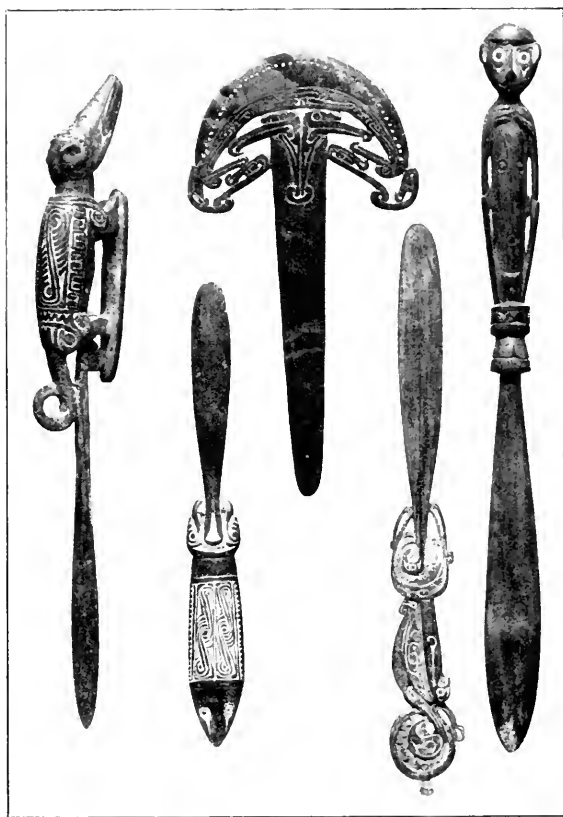


FIG. 100.—Spatulae for lime used in betel-chewing (the central specimen made of turtle-shell) from S.E. New Guinea Archipelago.

rest of the Papuans are on the whole primarily agriculturists and, in a nearly equal degree, fishermen. In the larger islands there is usually a sharp distinction between the coast people, who are mainly fishers, and the inlanders, who are agriculturists; the latter are always by far the more primitive, and in many cases are practically the serfs of the former. The plantations, in which

both sexes work, are very well tended; irrigation is practised, and in places aqueducts are constructed (New Caledonia, New Guinea). Fish are almost everywhere captured by hooks (fig. 3*a-c*), spears, and traps; but two devices are worthy of special mention. In New Guinea the bait is sometimes suspended from a kite, so that it trips along the surface of the water; in Torres Straits the natives, when fishing for turtle, attach a line to the tail of a *remora* or sucker-fish, which finds and attaches itself to a turtle, thus acting as a guide to the fisherman. Hunting is not much practised except in New Guinea, owing to the paucity of game: here the game is driven

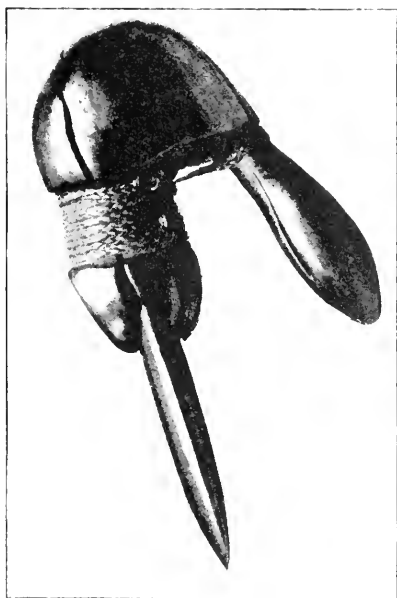


FIG. 101.—Working-adze with jade blade. New Caledonia.

into nets. Cooking is performed by heated stones or locally in pots or shells, fire being procured by friction, usually by rubbing a stick along a groove. A mild intoxicant is prepared from the *piper methysticum* in Fiji, New Hebrides, and Banks Islands, but the practice has undoubtedly been introduced from Polynesia. Betel chewing is found as far east as Santa Cruz (fig. 100). Cannibalism occurs sporadically in all the groups except the Banks Islands and Santa Cruz (fig. 2); the victims are almost invariably foemen killed in battle. Canoes are found everywhere; even the Tasmanians constructed canoe-shaped rafts of bark. The commonest craft is the dug-out with single outrigger, which is found almost every-

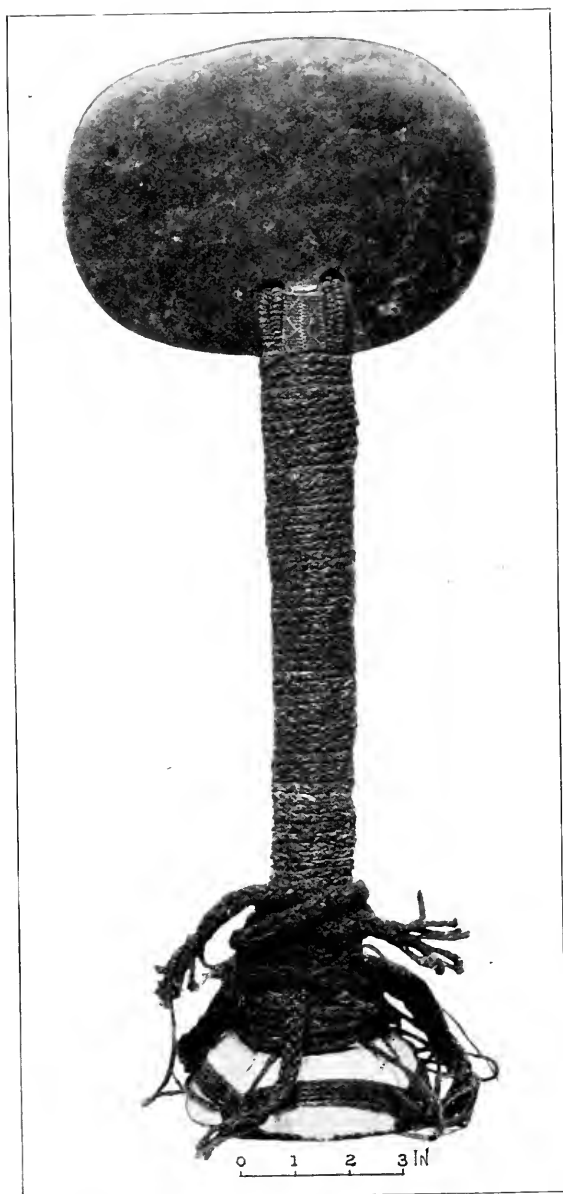


FIG 102.—Ceremonial axe with jade blade, the handle bound with flying-fox fur braid. New Caledonia.

where except in part of the Solomon Islands ; here finely-made plank-built canoes are found, often ornamented with shell inlay. Large double canoes are built in Fiji, New Caledonia, and New Guinea ; these are furnished with sails, and are capable of performing considerable voyages. Thus pottery is traded along the coast of New Guinea ; drums, arrows, and clubs from New Guinea to Torres Straits, &c.

Various forms of currency are in use in different islands, but strings of small shell discs are universal ; other forms are whale's teeth (Fiji) ; flying-fox-fur braid (New Caledonia) ; mats (New Hebrides) ; arrows (Torres Island) ; feathers (Santa Cruz) ; porpoise-teeth and shields (Solomon Islands) ; stone axes (New Guinea).

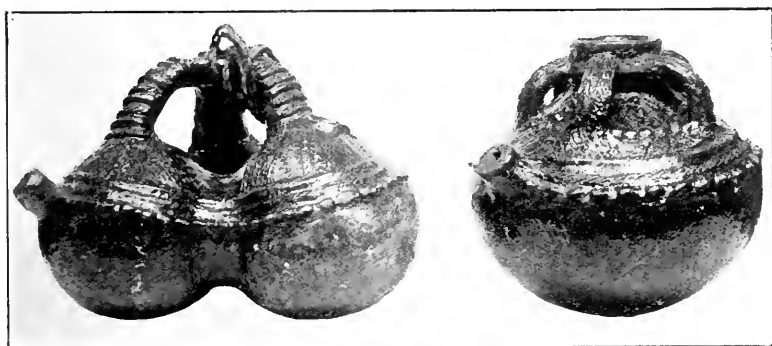


FIG. 103.—Pottery vessels from Fiji.

The inhabitants of all the islands were living, at the time of their discovery, in the stone age ; the implements of the Tasmanians consisted mainly of rudely chipped stone flakes of palaeolithic type. Elsewhere in this area the chief tool is the adze or axe, with polished blade of stone or shell (figs. 10 and 101) ; the latter in the New Hebrides (fig. 121), Banks Islands, Santa Cruz, and locally in New Guinea. Of the stone blades the best are the jade ceremonial axes of New Caledonia (fig. 102), and the fine adzes manufactured on Murua and traded thence to New Guinea. Stone pestles and mortars are found in the ground in south-east New Guinea, but the natives do not know their use and regard them as charms ; in fact the food of the present-day native does not require such implements in its preparation. Obsidian, where it occurs, and sharks' teeth are used in carving, and shells and bamboo splinters as knives.

The best pottery is made in Fiji (fig. 103) and New Guinea ; the pots of the former exhibit great variety of shape, and are covered with vegetable varnish ; in New Guinea the Motu people are the

best potters, but none of the present-day ware equals the fragments which are dug up in great quantities in several localities on the south-east end of the island. Pottery is also made in New Caledonia, one of the New Hebrides (Espiritu Santo), and the Admiralty Islands. Bark-cloth (fig. 104) is manufactured in most islands, but nowhere attains the excellence of the best Polynesian *tapa* (see p. 149). Looms are found in Santa Cruz, and were formerly used by the Banks Islanders, but are now obsolete in

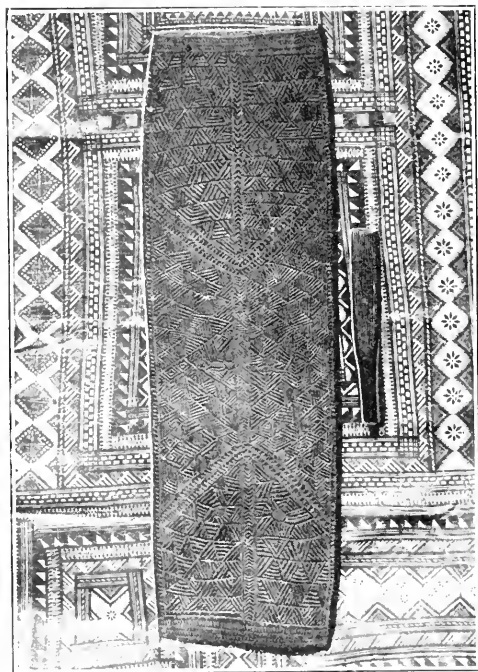
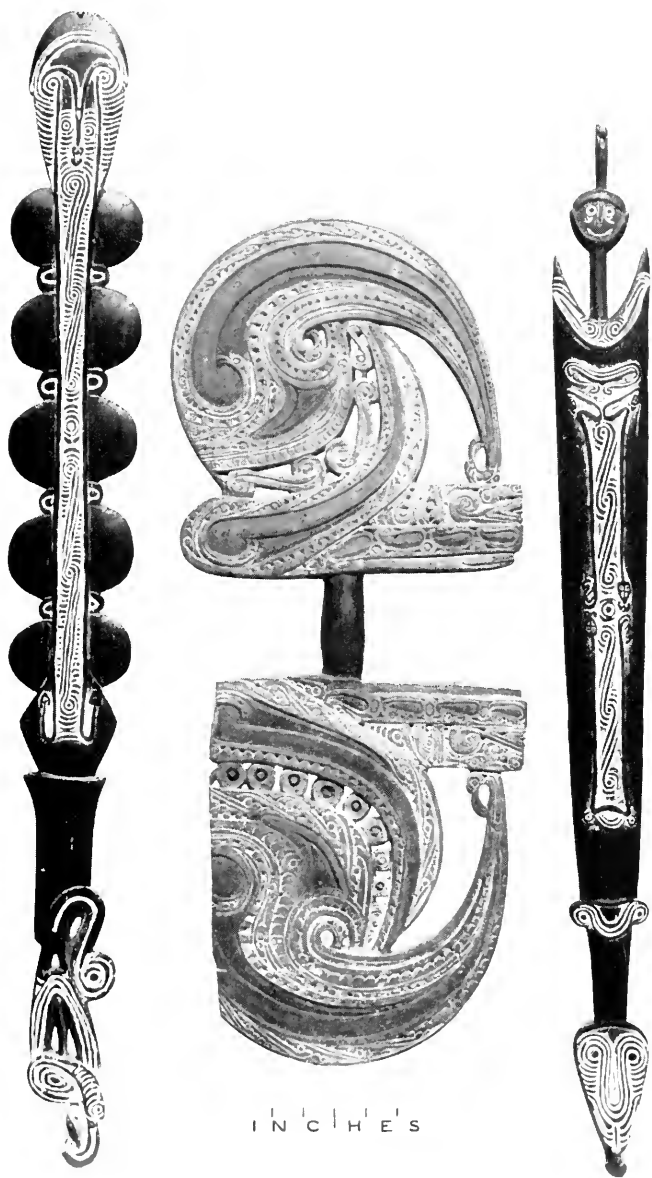


FIG. 104.—Sheet of tapa with wooden beater and printing-board. Fiji.

that island. Food-vessels are largely carved from wood, the most noticeable being the large kava-bowls of Fiji; the inlaid food-bowls of the Solomons, often in bird form (fig. 105); and the elaborately carved bowls of the Admiralty Islands. Other vessels are constructed from gourds, bamboo joints, and coconuts.

The decorative art of the Melanesians, excepting the Tasmanians, is of a fairly high order, especially in the Solomon Islands and New Guinea. In both these islands human, bird, and fish forms appear more or less conventionalized in almost every pattern (figs.



Two clubs and dancing-shield from SE. New Guinea and archipelago.

13 and 14); in New Guinea predominance of human and beast forms characterizes the Papuan art, of bird and fish forms the Melanesian. In the eastern Solomons bird and fish patterns predominate, but in the most westerly islands the art resembles rather that of the New Britain Archipelago, which, in its turn, is more closely akin to that of the Papuans. The art of the New Hebrides, Banks Islands, and Santa Cruz is mainly geometric, but that of the last is quite distinct from that of the two former.

As regards war, the Fijians were the only people who possessed a definite military organization; the profession was hereditary, and death by violence alone gained the soul admittance to the more desirable part of the underworld. In New Britain a special leader in war is found. The weapons typical of Melanesia are the club and the spear (though the latter is not found in the Banks Islands), and their variety is endless, each group, and often each island, possessing its own distinctive patterns. Fiji clubs are

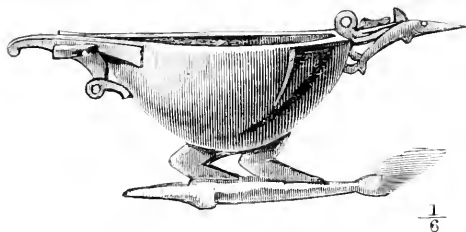


FIG. 105.—Carved wooden food-bowl. San Cristoval,
Solomon Islands.

massive, the better specimens inlaid with cachalot ivory, though a smaller type is used as a missile (figs. 4 and 106). New Caledonian clubs are recognizable by the abrupt thickening of the handle, and their shape, which is usually either mushroom- or pick-like (fig. 107). New Hebrides clubs are invariably furnished with a discoid stop at the butt (fig. 108); those of the Solomons are often partly covered with plait-work (fig. 122). In New Britain stone heads begin to appear (fig. 123), and these are also found all over New Guinea (fig. 109) except at the extreme south-east end and the neighbouring islands (Pl. VI). Short maces with pyrites heads were formerly seen in part of the Solomon Islands, but whether these were merely ceremonial or intended for actual use is uncertain.

Of the spears (fig. 99), those of the Solomon Islands and New Hebrides, which are often furnished with bone barbs, are the best; those of New Caledonia are usually pointed with a sting-ray spine, while those of the Admiralty have commonly an obsidian head (fig. 110); those from New Britain are often furnished at the



FIG. 106.—Clubs from Fiji: the two smallest are used as missiles.

butt with a human arm-bone. Spears are hurled by means of short cords in New Caledonia, and in the south-west islands of Torres Straits by means of the Australian pattern of throwing-stick. Slings are used in most of the islands, and in the New Hebrides bars of coral are hurled by hand. The bow, which is the chief weapon of the Papuan tribes, is also found in the New Hebrides and Banks Islands, Santa Cruz and the Solomons, and as a hunting weapon in the Admiralty Islands. Everywhere the bow is plain; the arrows vary greatly in pattern and number and material of points and barbs, but possess the common feature of being unfeathered except in the New Hebrides. Bracers are worn to protect the left arm against the bow-string in the New Hebrides, Solomon Islands, and New Guinea; these may be simple forms of bracelet or, in the two former localities, a length of creeper twisted spirally along the arm. Daggers of obsidian occur in the Admiralty Islands; of cassowary-bone in New Guinea. As parrying-weapons clubs are used in the New Hebrides, glaives in the Solomon Islands, and shields sporadically in the Solomon Islands, the New Britain Archipelago, and New Guinea (figs. 13 and 111). Head-hunting is practised in the Solomon Islands, but not east of Ysabel, and also in New Guinea and Torres Straits: in New Guinea a cane loop at the end of a stick is used to catch fugitives, and both here and in Torres Straits a beheading-knife of bamboo is used. Blow-guns have been reported from the South Cape in New Britain.

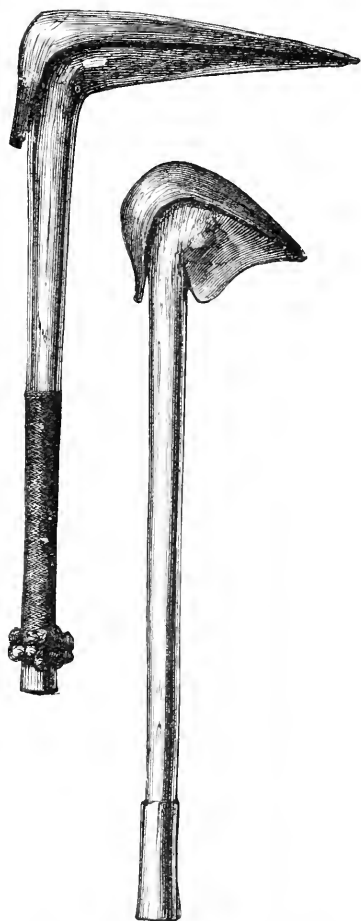


FIG. 107.—Wooden clubs from New Caledonia.

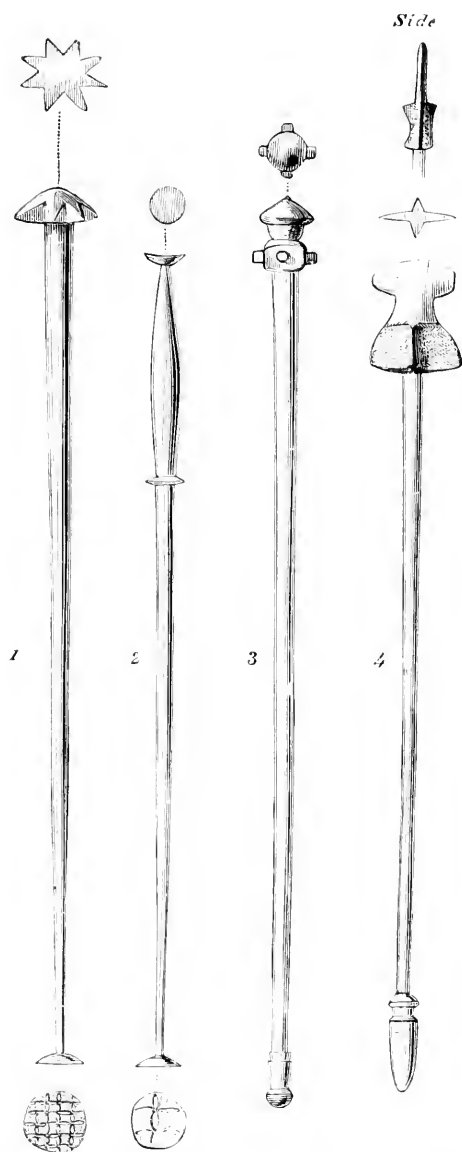


FIG. 108.—Wooden clubs from the New Hebrides.
1 and 3. Tanna. 2. Eromango. 4. Pentecost.

Speaking generally, the life of the Papuanian is regulated more by family and social ties than by duty owed to a chief or king; in fact the only islands where chiefs of any power are found are Fiji and, in a less degree, New Caledonia, both of which islands have been influenced by contact with Polynesians. The high position of the Fiji chieftain is due to the religious sanctity which surrounds him as the direct descendant of the tribal ancestor, and the conquest of the greater part of Fiji by the tribe of Mbau raised



FIG. 109.—Types of stone clubs. Collingwood Bay, British New Guinea.

their leader to a position occupied by no chief elsewhere in Papuasias. That the chieftainship was primarily a religious office appeared in the willingness of the chiefs to delegate their civil responsibilities to officials. In the New Hebrides, Banks Islands, Santa Cruz, and Solomon Islands, as a rule, a chief holds his position solely owing to the fact that he has inherited the cult of some powerful spirit, and his influence is not very extensive. In New Britain village headmen are found, whose duties lie mainly in the administration of the village funds; special war

chiefs are found locally. Village chiefs are also found in the Admiralty, but in New Guinea the only chiefs in the normal sense of the word are found in the Trobriand Islands ; elsewhere the heads of clans alone appear. In Torres Straits great deference is paid to the elders, and a few chiefs with limited authority are found in the eastern islands only.



FIG. 110.—Spear-head with blade of obsidian. Admiralty Islands.

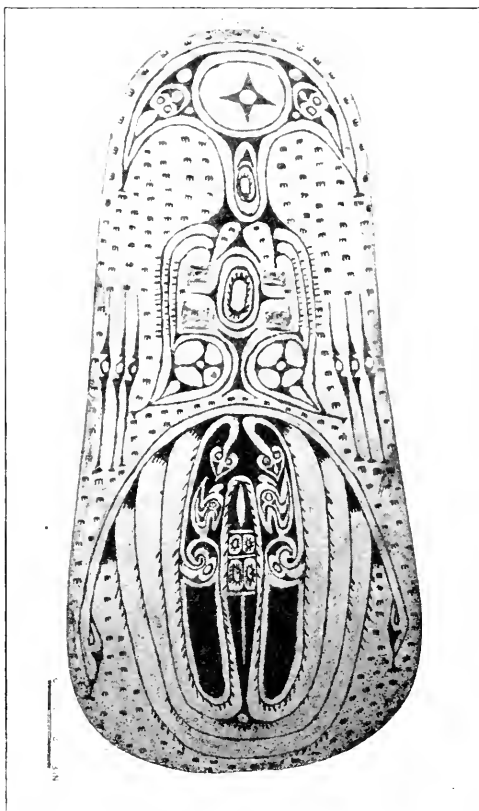


FIG. 111.—Wooden shield from the Trobriand Islands, British New Guinea.

Of far greater importance than the chiefs are the secret societies and clubs. The first are such institutions as the Qatu of the New Hebrides, the Tamate of the Banks Islands, the Matambala of Florida, the Dukduk of New Britain, &c. The Nanga of Fiji is also analogous, though it exhibits characteristics which differentiate it from the others. These societies, which are characteristic

PLATE VII.

b

a

c



Masks from New Guinea. *a, b.* Bark-cloth; Hema district.
c. Carved wood; Huon Gulf.

features of Melanesia, are accessible to men only, and the candidates on initiation have to submit to treatment which is often rough in the extreme. The members of the societies are believed to be in close association with ghosts and spirits, and exhibit themselves in masks and elaborate dresses (Pl. VII and figs. 33, 120, &c.), in which disguise they are believed by the uninitiated to be supernatural beings. These societies do not practise any secret cult, in fact all the initiate learns is that the 'ghosts' are merely his fellows in disguise, and that the mysterious noises which herald their approach are produced by the bull-roarer (fig. 117) and other appliances. Such organizations are most powerful agents for the maintenance of social order, and inflict punishment for breaches of customary law. Women are rigorously excluded, except in the case of the Nanga of Fiji, which appears to be more closely connected with religion, and is said to have been introduced from Tonga. The clubs are a means of attaining social rank: they are

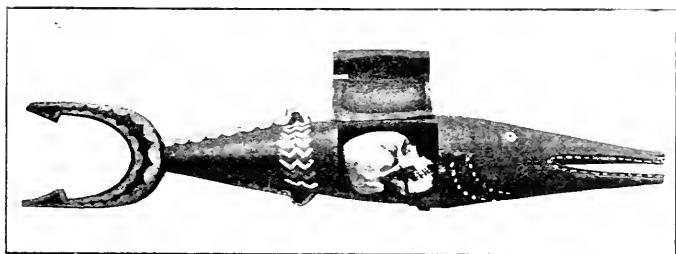


FIG. 112.—Wooden figure of a bonito fish containing a skull. Santa Anna, Solomon Islands.

divided into different grades, the members of each of which eat together at their particular fire-place in the club-house. Promotion from one grade to another is chiefly a matter of payment, and few reach the highest. Those who do so become personages of very great influence, since no candidate can obtain promotion without their permission. In New Guinea club-houses are found among the Papuans, but in the east their place is taken by the *dabu*.

The social system is complicated, and only the merest outline can be given. Male descent is found in Fiji, locally in the Solomon Islands, New Guinea (except the extreme east end) and Torres Straits; female descent in the New Hebrides, Banks Islands, locally in the Solomon Islands, New Britain, Admiralty Islands, and the south-east end of New Guinea. Traces of totemism in more or less decayed form are practically universal. In Fiji the natural wife for a man is his mother's brother's daughter; in New Caledonia the cousins on the mother's side are

regarded as fitting consorts, but not those on the father's. In both these islands, and part of the New Hebrides and Solomon Islands, brothers and sisters after puberty must avoid one another. The laws relating to property, especially land, are too complicated to discuss, but it may be mentioned that in New Caledonia a dying man will frequently distribute his property, and that in the Admiralty Islands the property of a deceased chief is distributed by his son amongst the whole tribe. The disposal of the dead varies greatly, though burial is found almost everywhere; sometimes the body is subsequently disinterred, the skull preserved (Solomon Islands, New Britain), and the bones reburied (figs. 32 and 112). In places the body or bones are sunk in the sea

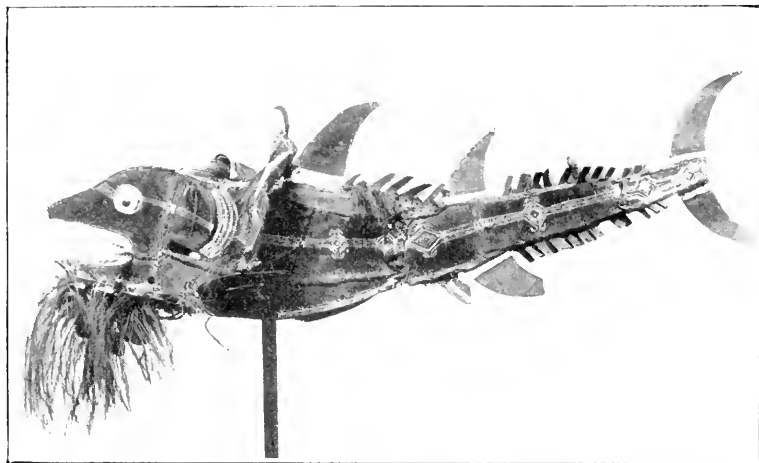


FIG. 113.—Mask of turtle-shell, worn in ceremonial dances. Torres Straits.

(locally in the New Hebrides, Solomon Islands, New Britain and Admiralty Islands). Sometimes the body is exposed in a tree (New Caledonia) or on a staging (New Guinea, Torres Straits), and the bones later may be put in a crevice in the rocks. In some cases the body is simply left to decay, the juices being drawn off through incisions in the feet, and the dried skin and bones are sometimes kept in the hut, and sometimes deposited elsewhere. In Torres Straits the skull is handed over to the relatives with much ceremony; in the Admiralty Islands certain relatives receive certain bones as mementos. In New Ireland the corpse is placed on a stage and a fire lighted beneath; when the stage collapses, the liver is removed from the body and distributed; the rest of the body is burnt. In Tasmania the body was burnt and the ashes buried, a bark shelter being erected over the spot.

Commemorative feasts, in the case of important men are celebrated in New Caledonia, New Hebrides, and Banks Islands. The strangling of the widow or widows was a frequent feature of a Melanesian funeral in early days.

There are many forms of amusement, especially among the children of New Guinea, closely resembling our own round

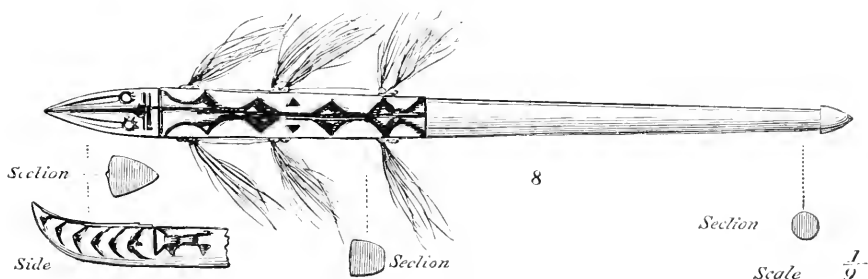


FIG. 114.—Dancing club. Santa Cruz Group.

games; athletic amusements, such as running and wrestling (Fiji), a kind of football (New Hebrides), surf-riding with a board, and hide and seek (Banks Islands), throwing and dodging spears (Tasmania and Solomon Islands) are more appreciated by the adults; various familiar forms of toys such as tops (Solomons, New Guinea, Torres Straits) and kites (New Hebrides and Banks

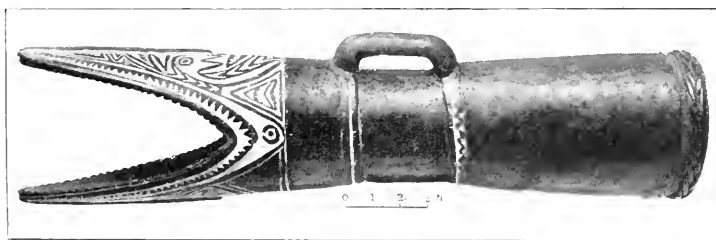


FIG. 115.—Crocodile-shaped drum from Oroko, British New Guinea.

Islands) are also found. A game called *lavo*, with discs and a board, is played in Fiji, and the *tiga* is found in that island, in the New Hebrides, and in the Banks Islands. The *tiga* is a reed shaft with a pointed head of heavy wood; it is thrown by hand, the object being to attain the greatest distance.

Cat's-cradle is almost universal. Dancing is, of course, everywhere practised; the dances are often mimetic, and in those performed on ceremonial occasions masks (Pl. VII, figs. 34, 113 and



120) are often worn. Musical instruments do not exhibit much variety; the Tasmanians beat time to the dances on rolls of opossum-skin, but this was their only instrument. Gongs are found in all the islands except Santa Cruz and Florida; those of the New Hebrides are especially remarkable, both in size and position (since they are kept standing on end), and from the fact that they are ornamented with a grotesque head carved at one end (fig. 116). The Admiralty Islands gongs are also very large, and are frequently carved in animal form: they are used for transmitting signals, as also in New Britain. Drums are found in New Britain, New Guinea (fig. 115), and Torres Straits; the membrane is invariably lizard-skin except among the Papuan Tugeri, where mammalian skin is used. Flutes, played either with mouth or nose, occur in Fiji, New Caledonia, New Britain, and New Guinea; panpipes in the New Hebrides, New Britain, New Ireland, and New Guinea. The jews' harp is found in the Solomon Islands, New Britain, and Admiralty Islands, and rude stringed instruments occur in the first two groups. The most peculiar instrument comes from New Ireland, and consists of a block of wood with four projecting tongues which give out different notes as the fingers are drawn across them.

Religion consists chiefly in the propitiation of spirits, which are of two kinds, the ghosts of departed men of influence, and spirits which never have been

FIG. 116.—Wooden gong from Malekula, New Hebrides.

men. In the east the cult of the latter is more important, in the west that of the former. In Fiji a regular hereditary priesthood is found, and the gods are provided with temples; in the New Hebrides, Banks Islands, and Santa Cruz, any man can act as priest who knows the particular ritual suitable to a definite

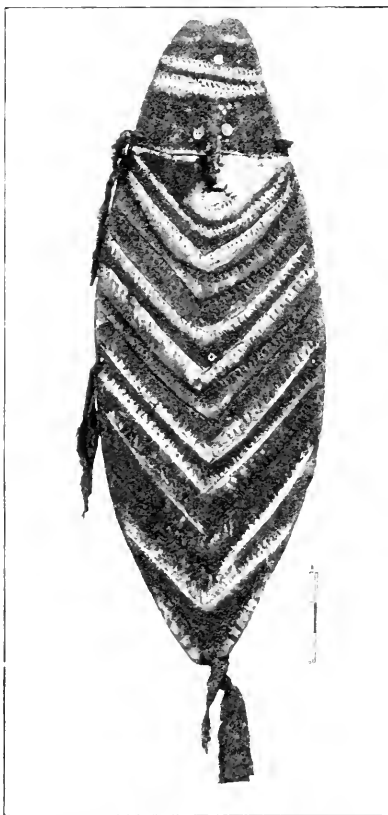
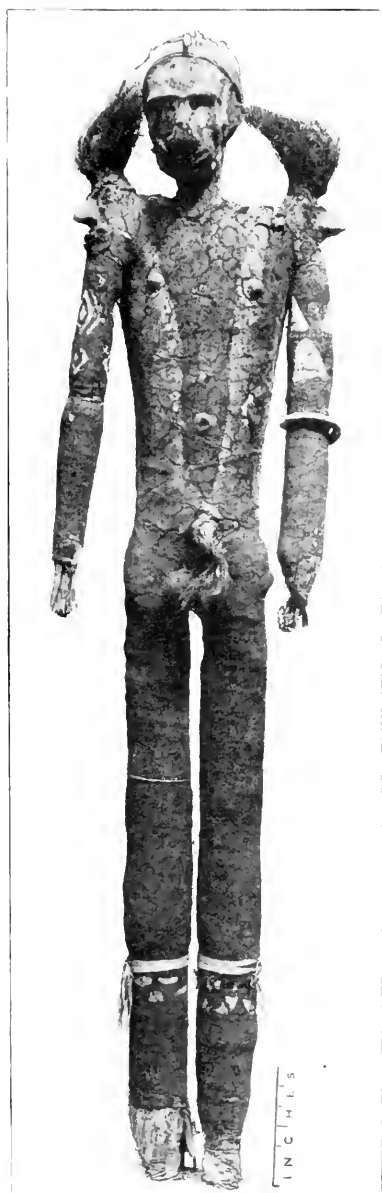


FIG. 117. - Bull-roarer from British New Guinea.

spirit, and the man who is in communication with a powerful spirit rapidly becomes a person of importance. In the Solomon Islands the ghosts of the dead assume paramount importance, shrines are built for relics and images of the departed hero, and offerings made at them (fig. 32). The shades of the dead are the principal objects of reverence also in the Admiralty Islands and New Guinea; in Torres Straits there is a cult of certain tribal heroes. Throughout Melanesia exists a belief in *mana*, a



word for which there is no actual translation, but which implies personal influence, personal magnetism, or personality generally. Everywhere is the belief that the soul after death must undertake a journey, beset with various perils, to the abode of departed spirits, which is usually represented as lying towards the west. As a rule only the souls of brave men, or initiates, or men who have died in fight, win through to the most desirable abode. The life of the ghosts themselves is not everywhere believed to be eternal; for instance, in the Solomon Islands they are supposed after a certain period to become transformed into ants' nests and to form food for other ghosts. The abode of departed spirits is often represented as lying beneath the earth (New Caledonia, New Hebrides, western Papuo-Melanesians) or in one case as situated on a mountain (eastern Papuo-Melanesians). Magic is practised everywhere, but professional magicians are rare, except in New Ireland, where a long and severe course of initiation is undergone. Various patterns of charms, very often stones, are used for all purposes, and in every form of occupation; black magic is sometimes practised with the aid of a figure, representing the victim, which is mutilated. Thus sickness is

FIG. 118.—Figure of a god with head consisting of a human skull. Aniwa, New Hebrides.

frequently attributed to the machinations of a foe who has stolen the invalid's soul or introduced some foreign substance, such as a stone, into his body by magical means. Sickness of this sort is treated by incantations and counter-charms, by the simulated removal of the stone by suction and so forth. Sickness is attributed also to possession by a spirit. Bleeding, decoctions of herbs, and massage are the most usual remedies applied for illness of any sort, while trepanning is practised freely in New Britain in case of injury to the skull from sling-stones. Divination by prophecy, when the prophet becomes inspired by some spirit, and by dreams are both widespread; and in Torres Straits, on the island Mer, is a divinatory shrine where omens are taken from the movements of insects, lizards, and the like.

FIJI ISLANDS

This group, comprising a large number of islands, was discovered in 1643 by Tasman, and named by him Prince William Islands; it was formally proclaimed a

FIG. 119. — Ceremonial carving from a 'temple', New Ireland.

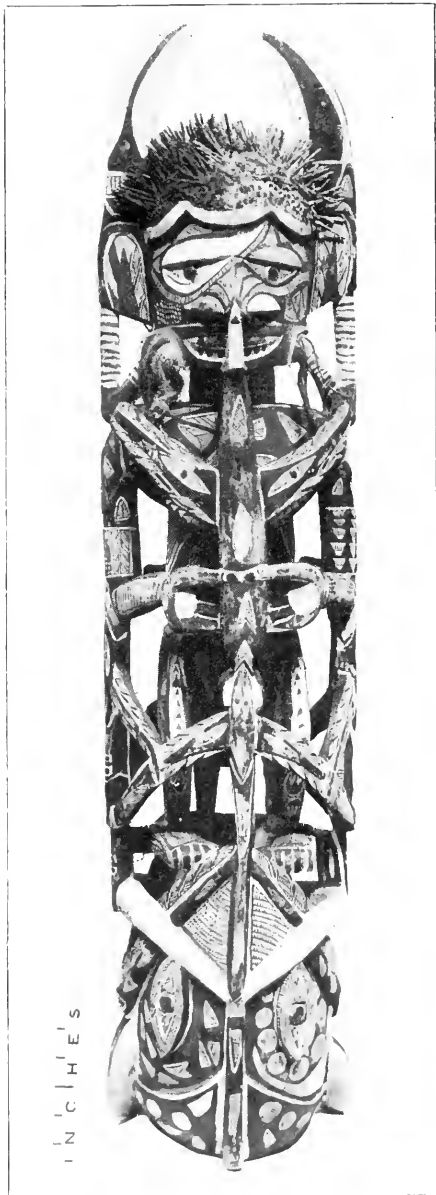




FIG. 120.—Ceremonial mask from New Caledonia.

British colony in 1875. The largest of the group is called Viti Levu, and it was in this island that early in the eighteenth century there was an upheaval among the mountaineer Melanesian tribes which resulted in one of them, the tribe of Mbau, becoming paramount. This island was less affected by the Polynesians in early days than the rest, many of which were peopled by half-breeds. From the year 1790 the Tongans for many years sent an annual war-like expedition to Fiji.

NEW CALEDONIA AND LOYALTY ISLANDS

New Caledonia was partly discovered by Captain Cook, but the work was completed by d'Entrecasteaux; the Loyalty Islands, of which the chief are Uvea, Ligu, and Maré, were discovered by Captain Butler about 1800. New Caledonia was annexed by France in 1853, and a penal settlement was established there. The

inhabitants have been affected by contact with Polynesians, who in early days made voyages thither, and who introduced their speech and customs into the island of Uvea.

NEW HEBRIDES

The following are the principal islands of the New Hebrides, reading from north to south: Espiritu Santo, Aurora (Maiwo), Aoba, Pentecost (Aragh), Malekula, Ambrym, Api, Vaté, Eromanga, Tanna, Futuna, and Aneiteum. The northern portion of the group was discovered by Quiros, the greater part of the southern by Cook, who gave the name New Hebrides to the whole chain in 1773. Polynesian settlements are found in this group also.

BANKS ISLANDS

This group consists of the following islands: Vanua Lava, Gaua, Mota, Valua, and a few smaller islets; the group, which was discovered by Quiros, and was annexed by Great Britain in 1898, properly includes the smaller group called Torres Islands.

SANTA CRUZ ISLANDS

These islands, Santa Cruz, Utupua, Vanikoro, Tukopia, and others, were discovered by Mendaña in 1595, and again by Carteret in 1767, who called Santa Cruz Egmont Island; they were annexed by Great Britain in 1898.



FIG. 121.—Double adze with shell blades.
Ambrym Island, New Hebrides.

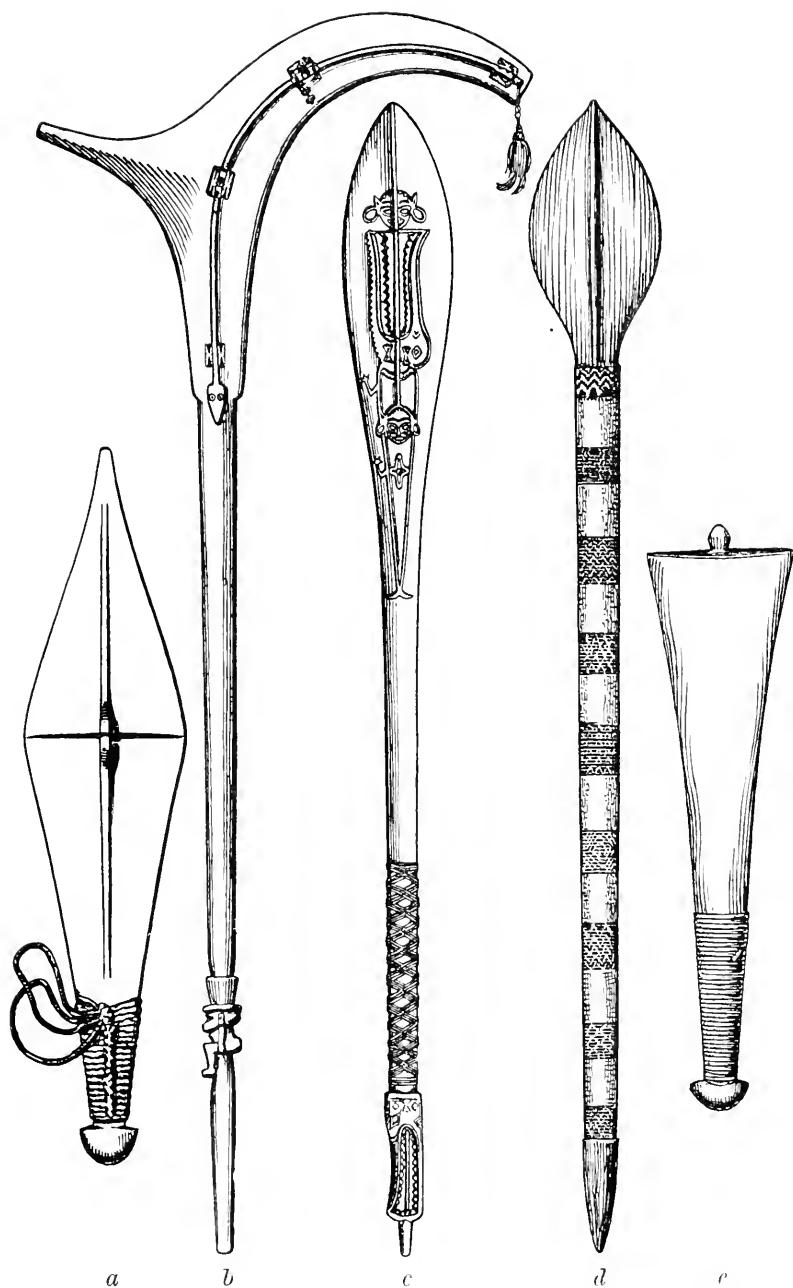


FIG. 122. - Wooden clubs from the Solomon Islands. *a*, Malaita. *b*, San Cristoval. *c*, Ysabel. *d*, Florida. *e*, Malaita.

SOLOMON ISLANDS

This group was discovered by Mendaña in 1567, but has not even yet been completely explored; the chief islands, reading from east to west, are San Cristoval, Ulana, Malaita, Guadalcanar, Florida, New Georgia (Rubiana), Vella Lavella, Ysabel, Choiseul, Shortland, Bougainville, and Bouka. The two islands last named belong to Germany, the others to Great Britain. Geographically belonging to this group are Leueneua (Lord Howe Island or Ontong Java) and Rennell Island, both of which are peopled by Polynesians.

NEW BRITAIN, NEW IRELAND,
AND NEW HANOVER

New Britain was discovered by Dampier, and New Ireland by Lemaire and Schouten; it was left for Carteret to discover that they were separate islands and to name them; the same navigator discovered New Hanover. The inhabitants of the south-west portion of New Britain differ from those of the Gazelle peninsula, who are immigrants from New Ireland. Among them in the interior are still found an aboriginal inland tribe called Baining, of very primitive habits. The south-west population of New Britain has been affected by Papuan influences. The three islands now belong to Germany, and the first two have been renamed recently

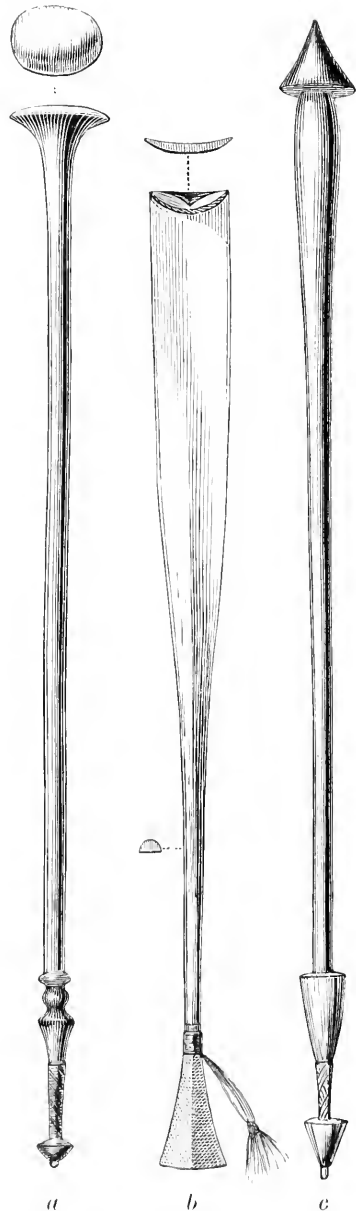


FIG. 123.—Wooden clubs. *a*, *b*, New Ireland. *c*, Duke of York Island.

Neu-Pommern and Neu-Mecklenburg respectively, the whole chain being termed Bismarek Archipelago.

ADMIRALTY ISLANDS

These islands were discovered by Lemaire and Schouten in 1616, and now belong to Germany, being included in the so-called Bismarek Archipelago. The inhabitants, both from their appearance and culture, seem to have been strongly influenced by the

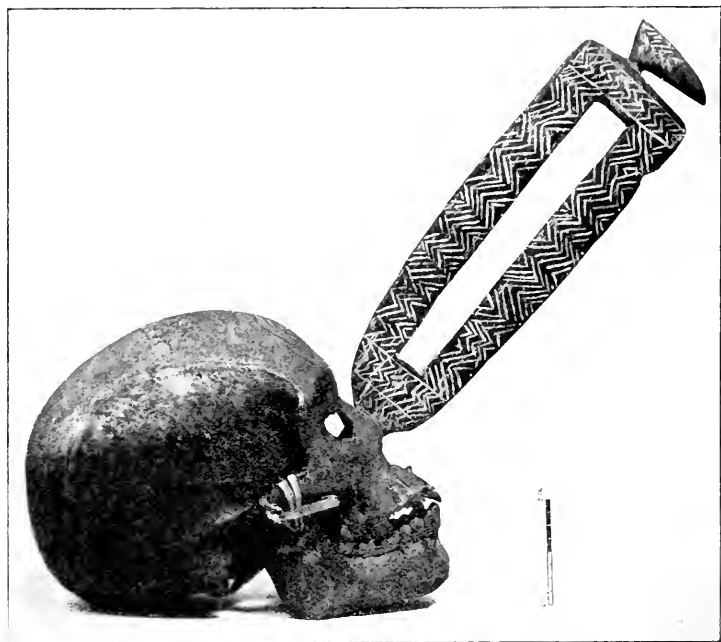


FIG. 124.—Human skull with nose-ornament (*kaneka*).
British New Guinea.

Papuans of the opposite New Guinea coast. Admiralty Island is a typical example of a large Melanesian island in the arrangement of its population. Round the coasts are the most advanced tribes, warriors and fishermen; in the highlands of the interior are the most primitive tribes; and between the two are tribes who partake of the characteristics of both, that is to say, they are neither wholly seamen nor wholly agriculturists, but active in both departments. The coast people are called Moanu, the inlanders Usiai, and those between Matankor. The Usiai are practically the serfs of the coastal people.

NEW GUINEA AND TORRES STRAITS

With this large island may be included the following groups: the d'Entrecasteaux Islands, the Trobriand Islands, and the Louisiade Archipelago, all at the south-east end of the island; the Kei and Aru groups off the south-west coast, the Schouten Islands to the north, and a number of scattered islands along the north-west coast. New Guinea was discovered by J. de Meneses in 1524, but named by Ortiz de Retes in 1545. The mapping of the coast-line was performed piecemeal by many explorers, but the interior is at present unknown. The d'Entrecasteaux group was first sighted by the navigator whose name it bears; the Louisiade Archipelago was named by Bougainville in 1793 in honour of Louis XV of France. New Guinea and the adjacent islands are divided between Holland, Great Britain, and Germany; Holland

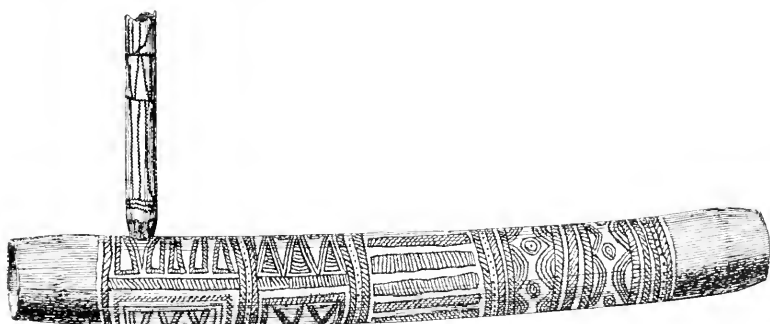


FIG. 125.—Bambu tobacco-pipe. Torres Straits.

occupying that portion of the island west of 141° long., Great Britain the southern half of the remainder, and Germany the northern half.

In speaking of the inhabitants it must be remembered that the interior of the island is unknown. The main stock of the population is Papuan, with local Polynesian admixture along the north coast and islands off the south-east end. Along the south coast, east of Cape Possession, on the extreme south-east corner of the island, and in the Trobriand, d'Entrecasteaux, and Louisiade Islands the population is mainly Melanesian, and the term Papuo-Melanesian is used of them. Indications show that the Melanesian element is due to two distinct migrations; thus it can be divided into eastern Papuo-Melanesian, occupying the islands and the south-east corner of the mainland, and western Papuo-Melanesian, occupying the south coast as far as Cape Possession.

The islands of Torres Straits, lying between New Guinea and Cape York, Australia, are peopled by Papuans, and the

culture is almost entirely Papuan; only in the most southerly islands, such as Muralug, is any Australian influence apparent, and that only to a slight degree.

POLYNESIANS AND MICRONESIANS

The word Polynesia, which is of Greek derivation, means 'many islands'; and is given to the scattered groups of the Pacific which

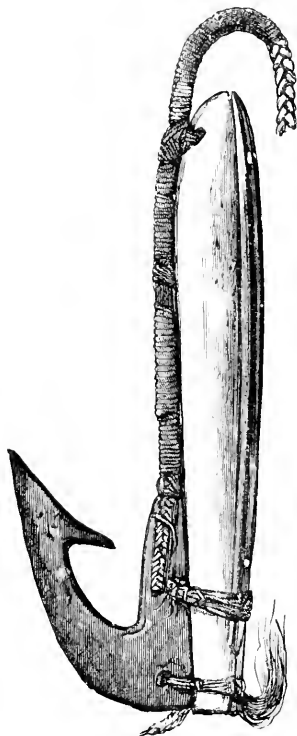


FIG. 126.—Large fishhook of whale's bone, turtle-shell, and pearl-shell. Tonga.

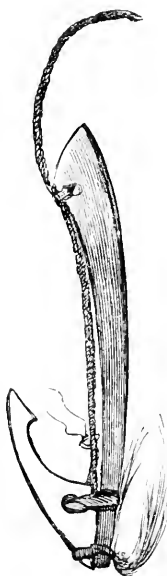


FIG. 127.—Fishhook of bone and pearl-shell. Tahitian Group.



FIG. 128.—Stone bread-fruit splitter. Hawaiian Islands.

form a great triangle with the apex at Easter Island in the east, and the base between New Zealand and Hawaii in the west. Polynesia thus lies further to the east than Melanesia, and occupies the centre of the Ocean. Geologically, the islands may be divided into two classes: the high, which are volcanic and often well-wooded; and the low, which are coralline, and generally have a poor soil. Prior to the advent of the Europeans the

only animal of any size was the dog. Parts of Polynesia have been known since the times of the Spaniard Quiros (sixteenth century) and the Dutchman Tasman (seventeenth century). But the eighteenth century witnessed the most important discoveries, and in this period fall the voyages of Anson, Wallis, Cook, Bougainville, La Pérouse, and other famous navigators.

The Polynesians are of a hospitable disposition, and their culture stood on a higher level than that of their Melanesian neighbours. The Polynesian is a born navigator, possessed from very early times of good sea-going canoes; in these he crossed expanses of ocean which seem considerable even in the days of steam navigation. In the absence of direct evidence other than that of oral tradition the date of the principal migrations is impossible to determine with any degree of exactness, but at the time of their discovery the inhabitants of many groups had lived long enough apart to suffer from the effects of isolation. The Polynesians, with the exception of the Easter Islanders, were unacquainted with the art of writing; they could neither make pottery nor weave on the loom; and they did not know the use of metals. Their houses are of different shapes, but are usually oblong, with a timber framework with strong central pillars, and a roof covered with grass or palm leaf. Each house was occupied by a single family. Blocks of stone or coral were not used in domestic architecture, but were employed in building raised mounds in sacred enclosures or in erecting graves of chiefs.

At the close of the eighteenth century the animal food of the natives was represented chiefly by the flesh of pigs, dogs, and fish; the former animal had been introduced by foreign vessels. Meat was principally reserved for chiefs and the more important people, but fish were caught in large numbers both with hook and net (figs. 3, *d-h*, 126 and 127), and commonly eaten raw with seawater as a condiment. The reefs lying off the shore of so many islands, and forming large calm lagoons, provided excellent fishing grounds.

The most important vegetable foods were provided by the breadfruit tree and the *taro* (*caladium esculentum*). The latter was chiefly grown in irrigated fields: its root was pounded (fig. 129) into a kind of flour, mixed with water, and then allowed to ferment. The paste or pudding which resulted, known as *Poi*, was made in all the islands. In addition to breadfruit and taro, the coconut could almost always be obtained.

In the absence of large cooking vessels capable of being placed on the fire, meat was baked on hot stones. The process is somewhat as follows. A pit, three feet or more in diameter, is dug in the ground and filled with wood, which is then set on fire. Upon the blazing wood are laid stones capable of retaining heat without splitting. These fall to the bottom when the wood is

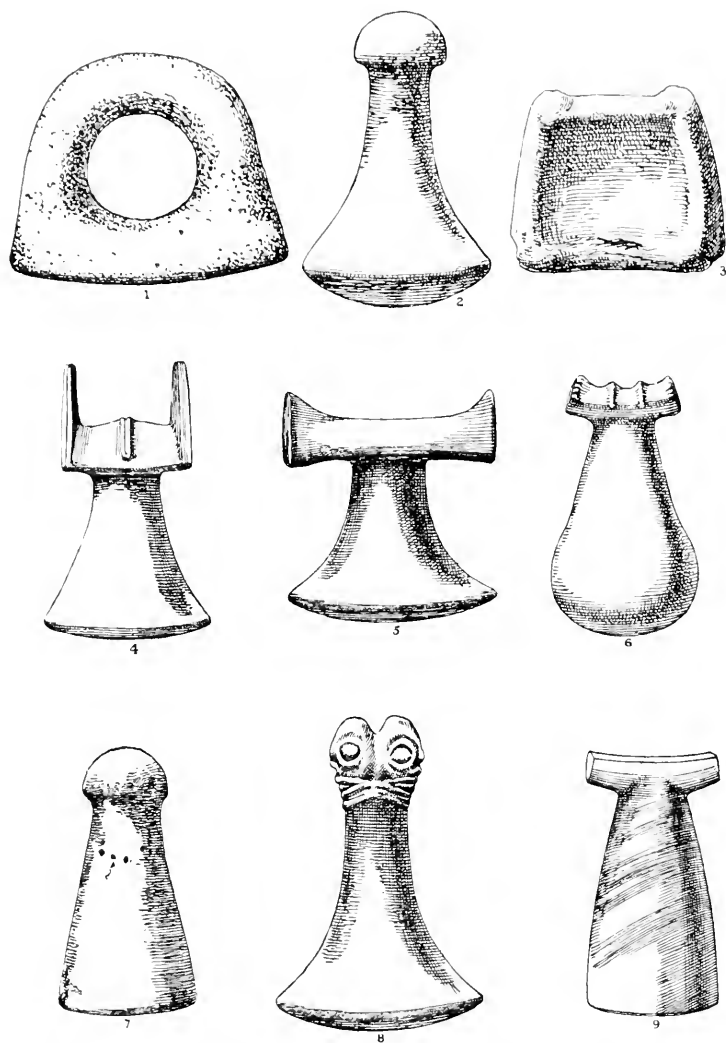


FIG. 129.—Poi pounders from Polynesia. 1, 2, 3. Hawaiian Islands. 4, 5, 6. Tahiti. 7, 8. Marquesas Islands. 9. Mangaia, Hervey Islands.

consumed, and the animal to be cooked, first wrapped up in breadfruit or other large leaves, is deposited upon them, yams, taro, breadfruit, &c., being placed above. The whole pit is then filled up with leaves and covered over with earth in order to retain

the heat. After some hours the meat is found to be perfectly cooked.

Clothing was very simple. Men wore a long narrow strip of bark-cloth (*tapu*), passed round the waist and between the legs, called *maro* or *malo*. Women had a kind of petticoat reaching to the knees, made of bark-cloth or grass. In most islands a large piece of bark-

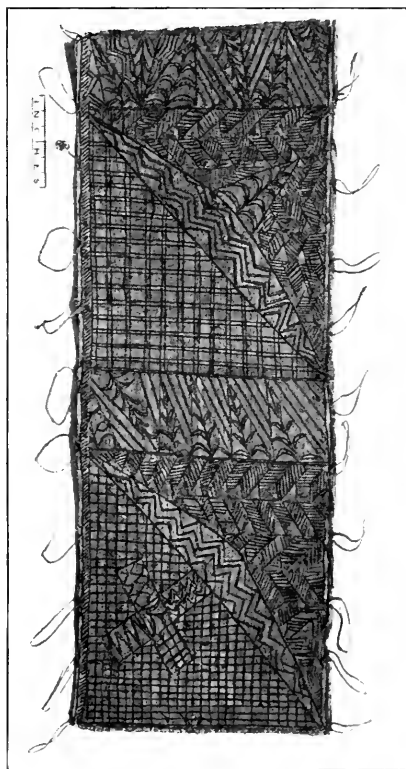


FIG. 139.—Block for printing pattern on *tapu*, made of palm-leaves and strips of cane. Samoa.

cloth would be used as a cloak and thrown round the shoulders in cold weather. As Polynesia produced the finest bark-cloth in the world, a short description of the process will be appropriate.

The branches and roots of straight young saplings, usually of the Paper Mulberry (*morus papyrifera*), but sometimes of other species of trees, were cut off, and the bark detached in long strips. These strips were then immersed in water for several hours, and when they were sufficiently soaked were taken out and

laid on a flat piece of wood. The inner bark was now detached from the outer by scraping with a piece of shell, and carefully washed. The strips were laid out side by side until they covered a space of the required size, three layers being placed one above the other. They were left thus until the following day, by which time the percolation of the water which they had absorbed through the washing caused them to adhere together. The whole piece was now taken to a flattened beam or board, and beaten or felted together by repeated blows from short mallets of hard wood, the sides of which are usually grooved in different ways. During this operation water was continually thrown upon the cloth. When the piece had been felted to a uniform consistency, it was dried, and finally ornamented with coloured designs, either applied with the free hand, or more rarely printed by means of large frames (fig. 130) or stamps, as in Samoa and Fiji. When very large sheets

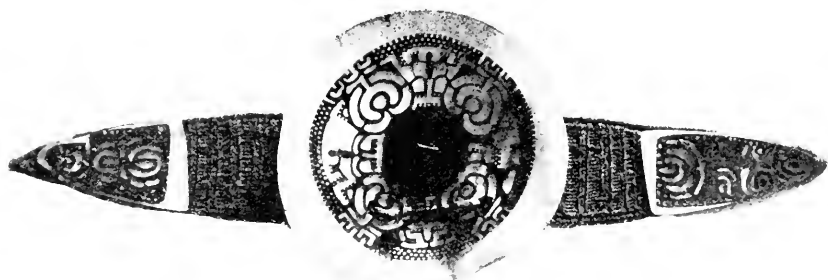


FIG. 131.—Head-band of sinnet with ornaments of pearl-shell and turtle-shell. Marquesas Islands.

were required, smaller pieces were joined together by means of gum made from the breadfruit tree, or by stitching. Unless oiled, *tapa* rapidly deteriorated when exposed to the rain. The whole process of manufacture was carried out by women.

The embellishment of the person by tatuing was very general, men being more extensively ornamented than women. Most of the work was executed upon the middle and lower part of the body, between the waist and knees; decoration of the face was rarer, but was carried to perfection in New Zealand. The usual process of tatuing was as follows: after tracing the design upon the skin, the operator took a little adze-shaped instrument with a serrated bone edge, and placing it upon the skin, followed the lines of the pattern, hammering or tapping it with a small wooden instrument shaped like a paddle (fig. 23). The colouring material was supplied by the soot of burned wood.

The personal ornaments of the Polynesians were manufactured

chiefly of shell (fig. 131) and whale-ivory. They consisted of necklaces, armlets, breast-ornaments &c., the latter sometimes suspended on cords of finely-plaited human hair. In Easter Island and the Marquesas group the lobes of the ears were distended by large ear-plugs. Feathers also served as ornaments, and in the Marquesas and Easter Island a feather coronet was in use. The gorgeous cloaks and helmets from Hawaii are the most conspicuous examples of Polynesian feather-work (fig. 132). In some groups, as for instance in Hawaii and Tahiti, the natives wore necklaces and wreaths of flowers.



FIG. 132.—Cloak of red and yellow feathers worn by men of rank.
Hawaii.

As the Polynesians were without metal, the materials available for the manufacture of implements and weapons were limited to stone, shell, bone, wood, and teeth. Far the most important implement was the adze, the edge of which was invariably ground. With this stone adze the greater part of the canoe building and wood-carving was done (figs. 5, 9, 128, 133, and 134).

In the absence of pottery, food and water vessels were made of wood (fig. 143) or gourds. The most important domestic industries were the manufacture of tapa, and the plaiting of mats for

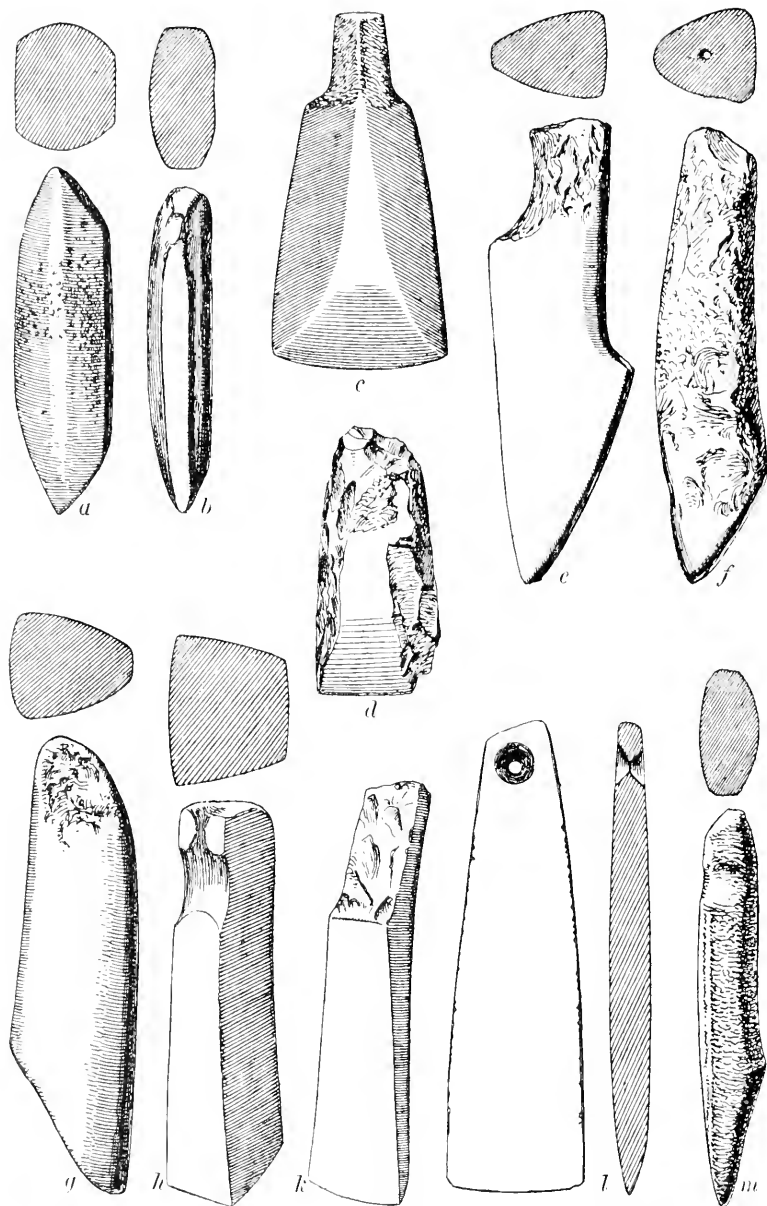


FIG. 133.—Types of stone adze-blades from Polynesia. *a*, Tongan Islands. *b*, Marquesas Islands. *c*, Hervey Islands. *d*, Samoa. *e*, Tahiti. *f*, New Zealand (found associated with remains of the moa). *g*, Easter Island. *h*, Chatham Islands. *i*, Hawaiian Islands. *j*, New Zealand (jade). *m*, New Zealand.

bedding, for hangings, or for canoe-sails. Canoe-makers and house-builders formed in many cases a kind of caste, and were men of a certain rank.

The principal weapon of Polynesia was the club of hard wood made in very various shapes, and often finely carved (figs. 135 and 146). Next in importance were spears (fig. 137) and daggers or knives, the latter sometimes edged with sharks' teeth, as in Hawaii (fig. 136). The bow was not a serious weapon; it was found in some islands, e.g. in Tahiti and Tonga, but was principally used for killing rats or in shooting-matches. It was of the 'plain' variety; the arrows were without feathers, and tipped with bone or wood. The principal missile weapons were the sling and the javelin: in the Marquesas, heavy stones were thrown.

The chief musical instruments were drums, cylinders of bamboo used to beat time in dances, conch-shell trumpets, and flutes of bamboo, played not with the lips but with the nose. In Hawaii whistles were made from diminutive gourds, and a simple stringed instrument was found. In all the islands elaborate ceremonial dances, performed by men or women, were of regular occurrence, and often accompanied by songs or recitatives embodying national legends or myths.

The people were fond of indoor and outdoor games. Of the latter kind, surf-swimming on flat boards, sledging down hills, and bowling with discoidal stones (Hawaii)¹ may be particularly mentioned.

Social and political life was more highly developed than in Melanesia, and at the time of the first European discoverers there were already signs of decay. Though the condition of women was in many islands comparatively high, yet the whole sex was subjected to numerous disabilities. Certain kinds of food were often forbidden to them, and in most islands they were not allowed to eat with the male members of their family. Women took their share in field-work with the men, and, as already noticed, the making of bark-cloth or *tapa* was their particular province. Family ties were lax, and the custom of infanticide was common. As in Melanesia the interests of the family was wholly subordinated to the tribe.

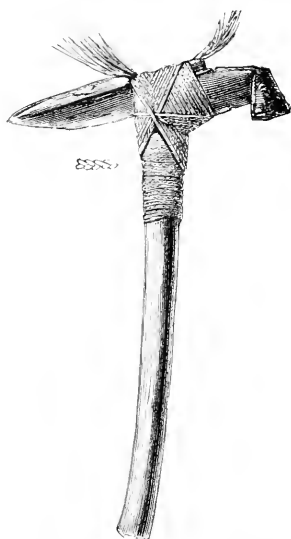


FIG. 134.—Stone-bladed adze.
Tahitian Group.

¹ Called *Utumaika*.

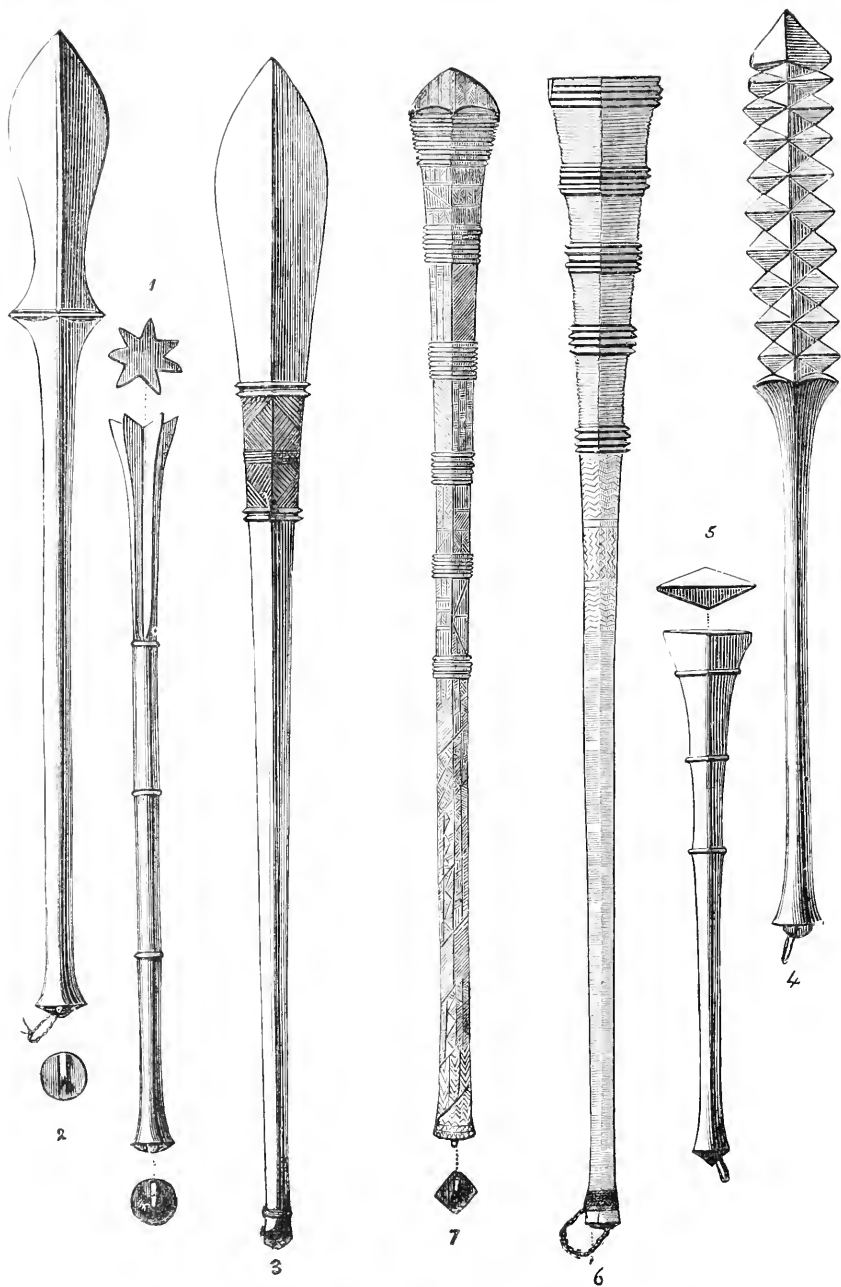


FIG. 135.—Wooden clubs. 1, 3, 6, 7. Tonga. 2, 4, 5. Samoa.

Society was marked by class divisions almost as sharp as those of caste. The people were grouped in three great classes: chiefs, freemen, and slaves. Political power was almost entirely in the hands of the higher classes. In the larger island-groups, where a permanent monarchy had been established, the inferior chiefs formed a kind of court. Though the actual king was often considered to be of divine descent, sometimes, as in Tonga, there were two supreme chiefs. Of these one was a sacred person, who took little part in the administration of the country; the other

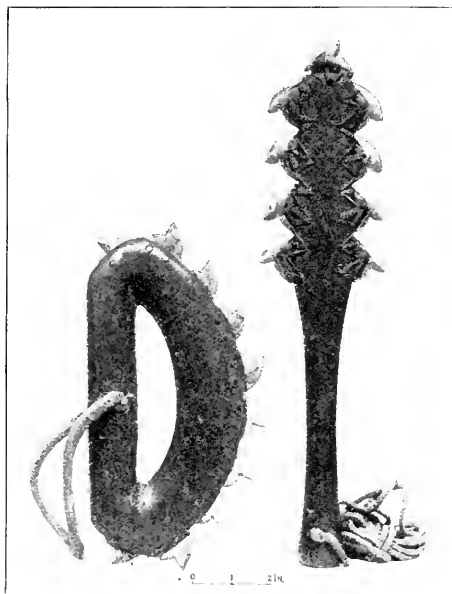


FIG. 136.—Weapons armed with shark-teeth.
Hawaiian Islands.

was of lower rank, but conducted all affairs of state and led the army to battle.

The religious beliefs of the Polynesians, like their social institutions, were more highly developed than among the Papuasians. Upon a foundation of animism and ancestor-worship they had erected a polytheistic system. The most conspicuous of the greater gods were Tangaroa or Taaroa (Pl. VIII), and Tane or Kane. For another, Rongo or Lono, Captain Cook was mistaken by the natives of the Hawaiian Islands. (See the fine series of gods in Wall-cases 141-143.) In connection with this polytheistic worship had grown up an influential order of priests,

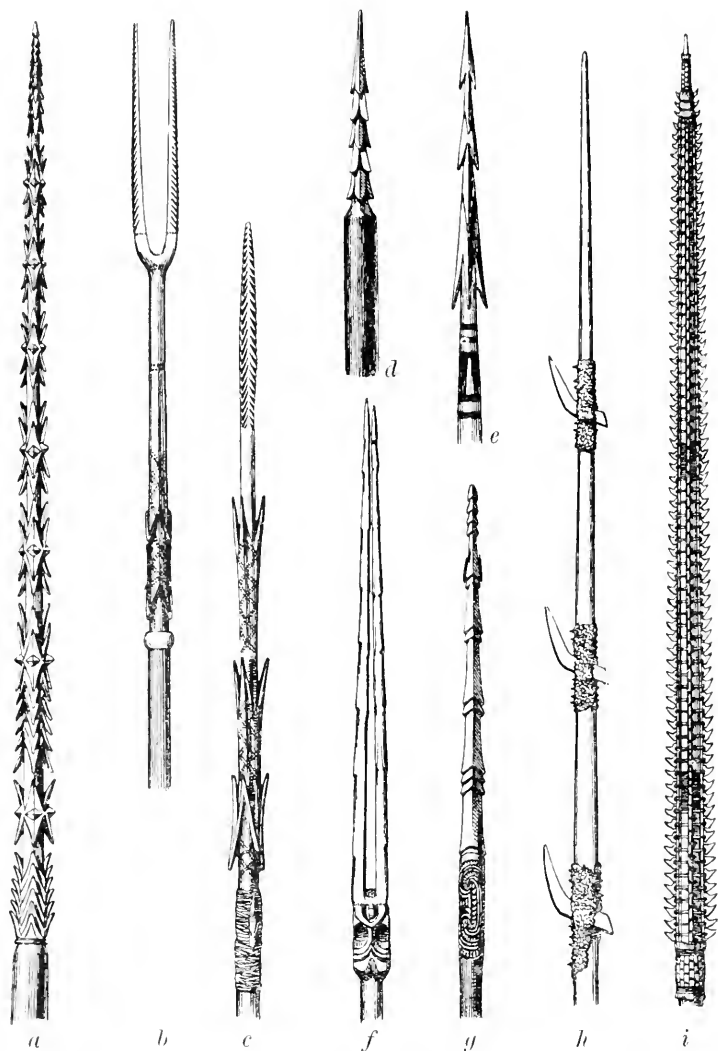


FIG. 137.—Types of spears from Polynesia and Micronesia. *a*, Samoa. *b*, *c*, Niuc. *d*, Hawaiian Islands. *e*, Caroline Islands. *f*, *g*, New Zealand. *h*, Gilbert Islands [parrying spear]. *i*, Gilbert Islands.

often men of high birth, who performed sacrifices, and kept the royal genealogies. The priesthood was also the recognized authority on the history of the gods. A lower place was occupied

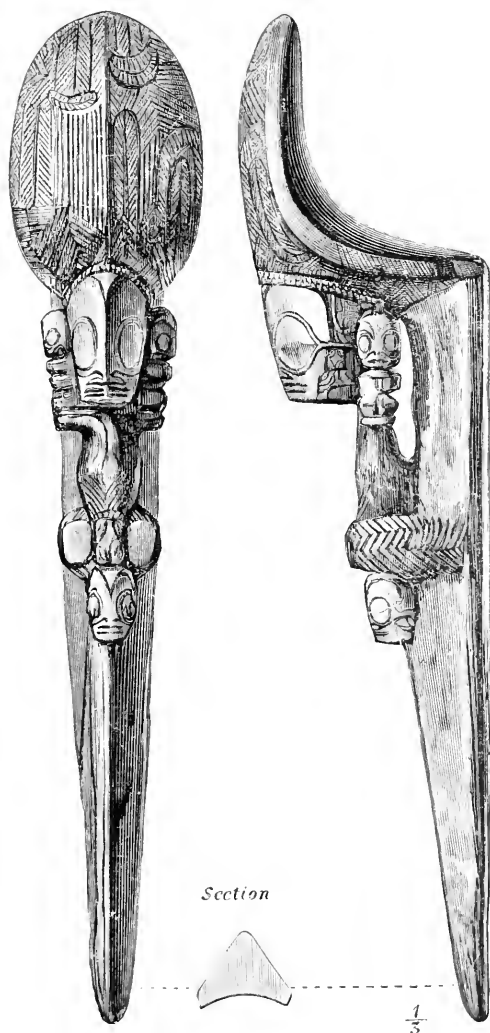


FIG. 138.—Wooden foot-rest for stilts used in certain ceremonies. Marquesas Islands.

by the communal and family gods, and by the deities supposed to watch over different industries or crafts, such as fishing or canoe building. Corresponding to the lower ranks among the gods was a lower grade of priests, who more or less resembled the

ordinary 'medicine-man' of primitive peoples. Although the Polynesians made images of their gods in the form of men, they did not consider the human shape essential. Thus we find pieces of wood rolled round with sinnet-cord no less venerated than the most elaborate images (fig. 139). The figures of the greater gods were

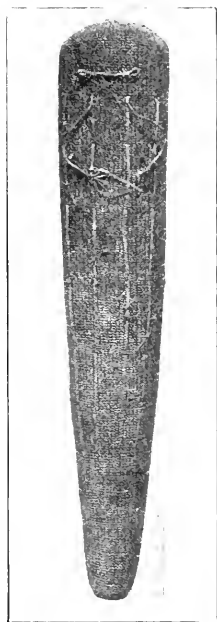


FIG. 139.—Figure of the god of war, Oro, consisting of a piece of wood covered with woven sinnet; the eyes and arms are roughly indicated with sinnet-braid. Tahiti.



FIG. 140.—Wooden figure from a sacred enclosure (*heiau*). Hawaii.

usually kept in large temple enclosures (*morai*, *heiau*), in or near which the higher priests lived (fig. 140). Many of these temples possessed the right of Sanctuary, and in them were performed the human sacrifices which were almost universal throughout Polynesia. It was only to be expected that with a clearly-defined caste-system and a powerful priesthood, the theory of *tabu* (see p. 30) should have been developed in the interests of the privileged classes.



Wooden figure of Tangaroa Upao Vahu, the Polynesian sea-god, represented in the act of creating the other gods and men. When found the hollow back contained a number of small idols. Rurutu Island, Austral Group.

The chiefs and priests were themselves sacred or *tabu*, and the common people might neither touch their persons, their garments, or their utensils. The *tabu* was regarded as contagious, and as highly dangerous to those of low rank. If a slave touched the head of a high-priest or chief he might either be killed if detected, if not, die of fright at the imaginary consequences of his action. Everything in the world was divided into two great classes, *moa* or under *tabu*, and *noa* or free, the first being entirely reserved for the gods, the privileged nobles, and priests. Thus many kinds of food were often *moa*, and might not be eaten by women or slaves. A man who had incurred *tabu* might not feed himself. A king's barber might not use his hands in eating, because the king's head was sacred. In Tahiti, upon the sickness of a man of rank, his whole district was declared *tabu*: no food might be cooked or fire lighted in it.

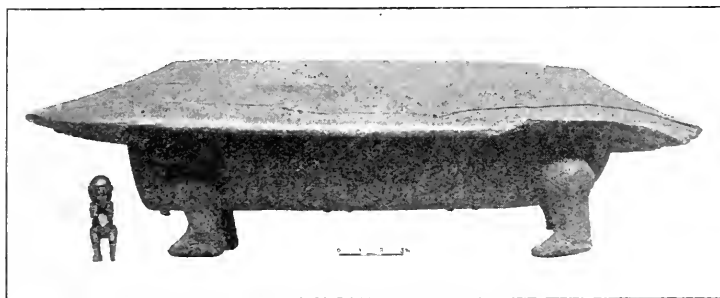


FIG. 141. — Shrine for the figure of a goddess. Tahiti.

After death the noble Polynesian was supposed to go to a future world, generally imagined to lie below the earth or in the west beyond the setting of the sun. There he led an existence resembling that which had been his lot on earth. The soul was not supposed to reach the other world easily or at once. It lingered for a time about its former home, and was conceived as a possible source of danger to the living. The bodies of unimportant persons were treated with little ceremony after death. Nobles and chiefs were sometimes exposed on a platform in a half-mummified condition, until the flesh could be scraped away: the bones were then tied in a bundle and deposited in some safe place such as a temple: sometimes the body was actually buried in the house; sometimes in a sacred place, where a terraced mound was raised over it. It was a common custom on the death of a king for the whole population to mutilate themselves by gashing the face or body, or by cutting off a finger.

It is impossible in what follows to do more than provide a few

facts as to the discovery of the various groups of islands, in addition to the above general remarks, which apply to Polynesia as a whole. Exceptions are made in the case of New Zealand and Hawaii, the collections from which are of especial importance.

SAMOA (NAVIGATORS' ISLANDS)

The three large islands of this group are called Savaii, Upolu, and Tutuila. They were discovered by the Dutch under Roggewein in A. D. 1722, and were visited later in the same century by Bougainville and La Pérouse.

TONGA (FRIENDLY ISLANDS)

This group lies to the east of Fiji, the three most important islands being Tongatābu, Namuka, and Vavau. There are active volcanoes in the group, but most of the islands are low and of coral formation. Tonga was discovered by Tasman in A. D. 1643, and visited by Captain Cook in A. D. 1773 and A. D. 1777. The name 'Friendly Islands' was given by Cook, although, unknown to themselves, he and his company had the narrowest escape from being assassinated while on shore here. The Tongans are physically and mentally among the finest of the Polynesians. In the south of the Island of Tongatābu is the megalithic structure of which a sketch is exhibited in the Wall-case.

HAWAIIAN ISLANDS (SANDWICH ISLANDS)

This volcanic group, lying on the twentieth degree of north latitude, consists of several islands, of which the most considerable are Hawaii, Kauai, and Oahu, the last possessing the considerable port of Honolulu. Though it is possible that Hawaii may have been known to Spanish sailors at an earlier date, it was first made known to Europe through the voyage of Captain Cook in A. D. 1778. As already mentioned, the great navigator was taken for a god named Lono and everywhere received with respect; but a quarrel having arisen between the natives and his crews, he was assassinated on the beach at Keala Keakua Bay in February, A. D. 1779. Captain Vancouver, R. N., visited Hawaii three times during the course of a surveying voyage. He first touched there in A. D. 1792, when the well-known King Kamehameha was the reigning king. This remarkable ruler was succeeded by his less capable son Lihō-Lihō, who visited England in A. D. 1824 and died in London in the same year, together with his queen and many of his suite. His remains lay in state in the Church of St. Martin's in the Fields, and were transported to Hawaii on H.M.S. *Blonde* in 1825.

The Hawaiians were a warlike people with many fine qualities, but have been unable to withstand the influences of civilization

and are now dying out. They were remarkable for the work which they executed in feathers, represented in the collection by numerous cloaks (fig. 132), helmets, and necklaces, as well as by the grotesque war-gods upon the central shelf (fig. 144). The faces of the idols were nearly always distorted into highly conventionalized forms, the resemblance to human features sometimes almost entirely disappearing (fig. 140). They were kept in or near palisaded temple-inclosures called *heiau*, many of which had the right of sanctuary like the Cities of refuge of the Jews.

The heads of the war-gods are of wickerwork made of the aerial roots of a kind of fig-tree called *ie-ie* (*Freycinettia Arnottii*), covered with string network to which the feathers are attached. The eyes are made of plates of pearl-shell, to which are added large wooden pupils, and the head is often adorned with human hair. The helmets, which were worn only by chiefs, are made in much the same way as the idols (see also fig. 36) though in several examples the feathers have entirely disappeared. Their curious resemblance to antique forms has given rise to the improbable theory that their shapes may have been suggested by the helmets of early Spanish visitors to the Islands. It is safer to conclude that these crested helmets are developments of elaborate fashions of dressing the hair such as are familiar to ethnologists in various parts of the world.

The cloaks, both the large and small, were worn by chiefs, the feathers being fixed to a ground of network. Similar cloaks seem to have been worn by the Kings of Tahiti, but none have been preserved. The colours principally used are red and yellow, the red usually forming the background, on which various geometrical designs were worked in yellow and black. In most



FIG. 142.—Ceremonial dress worn at burial rites by the chief mourner. Tahiti.

cases the feathers were obtained from two kinds of birds, the *iūi* (*vestiaria coccinea*) and the *oo* (*acrulocercus nobilis*), the former supplying the red, the latter the yellow feathers. Of the two colours, the yellow was considered superior, and no one but the king was permitted to wear a cloak entirely of yellow. But in the case of the king, the yellow feathers were procured from another bird, the *Mamo* (*drepanis pacifica*) now extinct, and were of a richer colour, with something of an orange tint. There is only one royal yellow cloak now known to exist, and that is in the Bernice Pauahi Bishop Museum at Honolulu, and the small 'tippet' in the centre of the case is made of these feathers, and

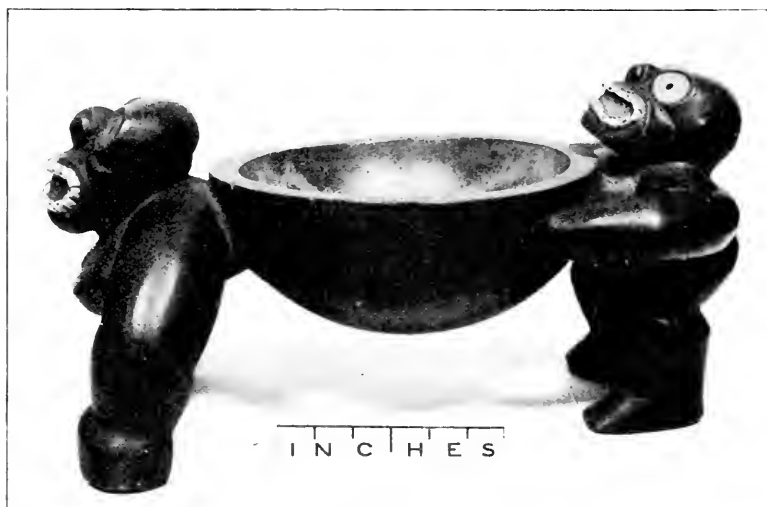


FIG. 143.—Food-bowl of wood inlaid with shell and bone,
Hawaiian Islands.

probably belonged to one of the Hawaiian kings. *Mamo* feathers were rarely used in the variegated cloaks and tippets. The yellow feathers in these are nearly always derived from the yellow tufts growing near the wings of the *oo*. The idea that each bird only supplied a single feather, and that therefore these cloaks were of fabulous value is based upon an exaggeration. A considerable number of Hawaiian feather cloaks is in existence, and the series in the Museum is of high quality, the specimens from Windsor Castle deposited by H.M. the King, being exceptionally well preserved. Several of these cloaks probably date from the visit of Liho-Liho, or even earlier, and may have been gifts to George III and George IV. Tippets and cloaks of inferior quality were covered with cocks' feathers.

TAHITI (SOCIETY ISLANDS)

This group lies to the east of Tonga, and was discovered by Captain Wallis in A.D. 1767: two years later it was visited by Captain Cook. It was the earliest scene of the labours of the London Missionary Society in the South Seas, the first missionaries landing in the *Duff* in A.D. 1797.

Though the Tahitians did not produce canoes of such high finish as those of New Zealand and Hawaii, they built them in large numbers, and possessed regular war-fleets. The canoes



FIG. 144.—War-gods of red feather-work. Hawaiian Islands.

were single and double, and both prow and stern were elevated: sometimes a stern-post would be 15 or 18 feet high and ornamented with carved figures of gods. Each canoe had a particular name. War-canoes had a platform near the centre for some 50 fighting men, and were about 60 feet long, while sacred canoes carried small houses containing the image of the god, where prayers and sacrifices were offered: both war and sacred canoes were decorated with streamers of coloured *tapa* and feathers. The small coasting-canoes were dug-outs, to the upper edges of which a gunwale was sewn with stout sinnet cord. If the canoe was single, an outrigger (*ama*) consisting usually of a light spar of hibiscus, was fixed to the left side, by means of two horizontal

poles, from five to eight feet long, secured by sinnet. Sometimes a plank was fixed across the canoe at right angles to its axis, from the upper bar of the outrigger to a point overhanging the water on the opposite side, and by standing or sitting on different parts of this, the native could easily trim the vessel. Sails were triangular in shape with the apex uppermost, and were made of pandanus matting.

Large double canoes were more difficult to construct, and were made by a privileged caste of builders, all of noble birth and attached to the household of the king. These boats were built up from a keel, and the adzing of the planks, smoothing and polishing with blocks of coral, and the sewing them together.

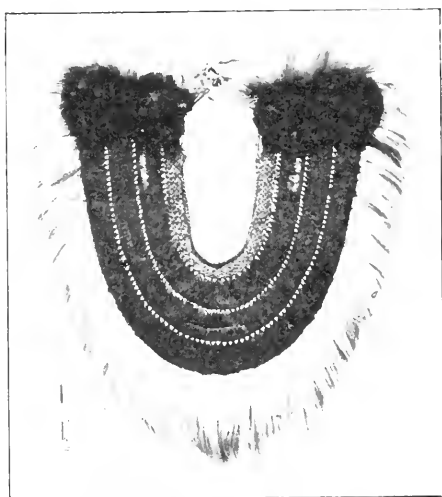


FIG. 145.—Feather gorget. Tahiti.

demanding great skill. Religious ceremonies were performed both when the keel was laid down, and when the completed canoe was launched. The average breadth of a canoe was about two feet, and the depth two to three feet. Rudders were not employed, the steersman using a long paddle at the stern. The crew worked with single-bladed paddles of hibiscus wood, seated two or three feet apart facing the bows. Five or six strokes were given on one side of the canoe, then a similar number on the opposite side, the signal for the change being given by the 'stroke' who knocked his paddle violently against the side of the canoe. Masts were movable, and only set up when sails were spread. When out of sight of land, the canoes were navigated by the position of the stars. With a few modifications what is here

said may be applied to the canoes of other islands, since Polynesian navigation was everywhere carried out under very similar conditions.

Tahitian bows and arrows were among the best in Polynesia, but, as already noted, were chiefly used for shooting-matches. Archery was thus little more than a game, and like other Polynesian games was considered to have a sacred character. Before commencing a match, the competitors visited the *morai* or temple, and performed several ceremonies; they then put on a particular dress and repaired to the archery ground. They did not aim at a mark, but each attempted to shoot further than his adversary, standing upon a low stone platform. After a match, which was often attended by the king and chiefs, the competitors once more visited the temple, changed their dress again, and bathed their persons before they were allowed to refresh themselves, or even enter their dwellings. The bows were of a light tough wood called *purau*, and the strings of native flax. The arrows were of slender bamboo reeds, without feathers, tipped with hard wood and not barbed. Quivers were made of a joint of bamboo capped with a coconut shell.

THE HERVEY (COOK) ISLANDS, WITH MANIHIKI, THE AUSTRAL GROUP, AND THE PAUMOTU (LOW ARCHIPELAGO)

The Hervey group consists of nine or ten islands both of volcanic and coral formation, situated to the south-west of Tahiti. The greater part were discovered by Captain Cook in his second and third voyages, but Rarotonga is said to have been first seen by Williams the missionary. The most important islands are Mangaia, Rarotonga, Atiu, and Aitutaki; the smaller are Takutea, Mitiero, and Mauki or Parry Island. The name Hervey was given by Captain Cook in honour of Captain Hervey, afterwards Earl of Bristol, and one of the Lords of the Admiralty.

The Austral or Tubuai group lies to the south-east. The principal islands are Rurutu (Oheteroa), Tubuai, Vavitaö, and Rimitera. Rurutu was discovered by Captain Cook in A. D. 1769. All the islands are small.

The Low Archipelago, or Paumotu, is a vast collection of coral islands extending over 16 degrees of longitude, and now belonging to France. The most important island is Anaa or Chain Island. The discovery of the Archipelago began in the seventeenth century.

Manihiki or Humphrey Island, lies about one degree north of the Hervey group, and was discovered by Captain Patrickson in 1822.

Special attention may be drawn to the curious 'soul trap' from Puka Puka or Danger Island (fig. 29), as it illustrates the primitive belief in the material character of the soul (*see above*, p. 32). These traps were used by priests for catching the souls of enemies

or sick men, and were called *ere vaeua*. The Rev. W. W. Gill, who brought them to England, was given the following account of their use by the priests themselves: 'If a person had the misfortune to offend the "sacred men", a soul trap would be

suspended by night from a branch of [a tree] overshadowing his dwelling . . . The priest would sit opposite watching. If an insect or small bird chanced to fly through one of the loops, it was asserted that the soul of the culprit, assuming this form, had passed into the trap.' The spirit *Vaeua* presiding over the spirit-world was now believed to hurry off the soul to the shades and there feast upon it. The friends of the now soulless man thereupon proceeded to make intercession for the return of the soul, which was granted or refused by the priests according to circumstances. If they refused, the culprit gave himself up for lost, and generally pined away from sheer fright. In cases of sickness the trap was suspended at the request of friends who desired to know whether the patient would recover or not. If the priest reported that his spirit had not entered the snare, it was inferred that he would recover.

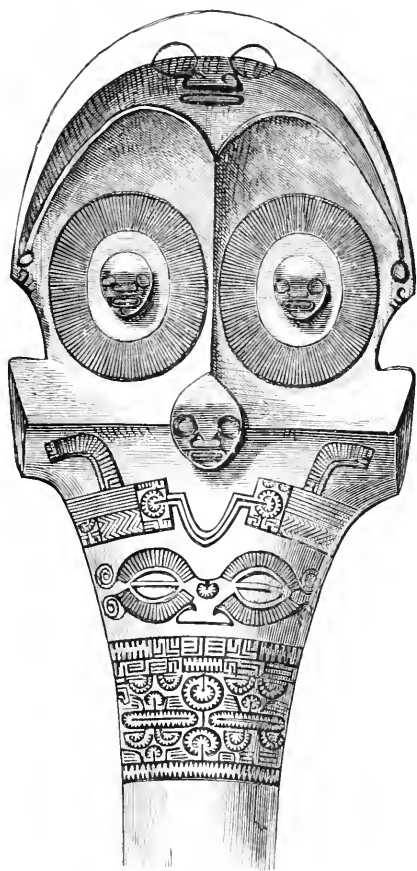


FIG. 146.—Head of wooden club.
Marquesas Islands.

MARQUESAS ISLANDS

The islands composing this group, which lies off the Paumotu or Low Archipelago, were discovered at various times, and by men of different nationalities. The earliest visit of Europeans was

made by a Spaniard, Alvaro de Mendaña, in command of an expedition sent out by the Marques de Cañete, Governor of Peru, in A.D. 1595. Mendaña named the southern part of the group Las Marquesas out of respect to the Governor. One island was discovered in A.D. 1774 by Lord Hood when a midshipman of Captain Cook's ship the *Resolution*. The more northerly part of the archipelago, which contains Nukuhiva the principal island, was discovered by Captain Ingraham of Boston, U.S.A., in A.D. 1791. The French Captain Marchand followed in the same year. In A.D. 1793 Captain Roberts of the United States gave the northern group the name of the Washington Islands, by which they are often known. The whole archipelago was annexed by France in 1842.

The islands are volcanic, rising high out of the water. The inhabitants at the time of the discovery were physically a fine race, but are now dying out. They were cannibals, and constantly engaged in warfare for the possession of the narrow fertile valleys leading down from the mountains. They were tattooed in a remarkably elaborate manner, the designs being reproduced in their carvings in wood, bone, and shell. In their religious practices they resembled the Tahitians and other Polynesians, and had a *morai* or temple in every district.

RAPA NUI (EASTER ISLAND)

This is the most easterly island in Polynesia, and the furthest outpost of the Polynesian race. It is only about twelve miles long, is entirely volcanic with several large extinct craters, and without large trees or running water. It is more than 2000 miles from the coast of South America.

The first European to touch at Easter Island was the Dutch navigator Roggewein, who landed on Easter Day, A.D. 1721; later visitors to the island were Captain Cook and La Pérouse. The population is supposed to have been once about 3000, but by 1891 it had fallen to about a hundred persons. The natives rather resembled the Marquesans, and were of an amiable character, but their state of civilization did not rank so high as that on some of the larger groups. All the more remarkable are the stone buildings at the south-west end of the island, and the stone terraces found on almost every headland, which were some 200 to 300 feet long, and 20 to 30 feet high on the outer side. On these were placed large slabs upon which in turn stood numbers of monolith images, now thrown down and mutilated. These figures, which were trunks terminating at the hips, were often more than 20 feet high, and were carved out of the trachytic lava found at the east end of the island. On the top of their flat heads were placed hats or crowns of a red tufa found only at the opposite

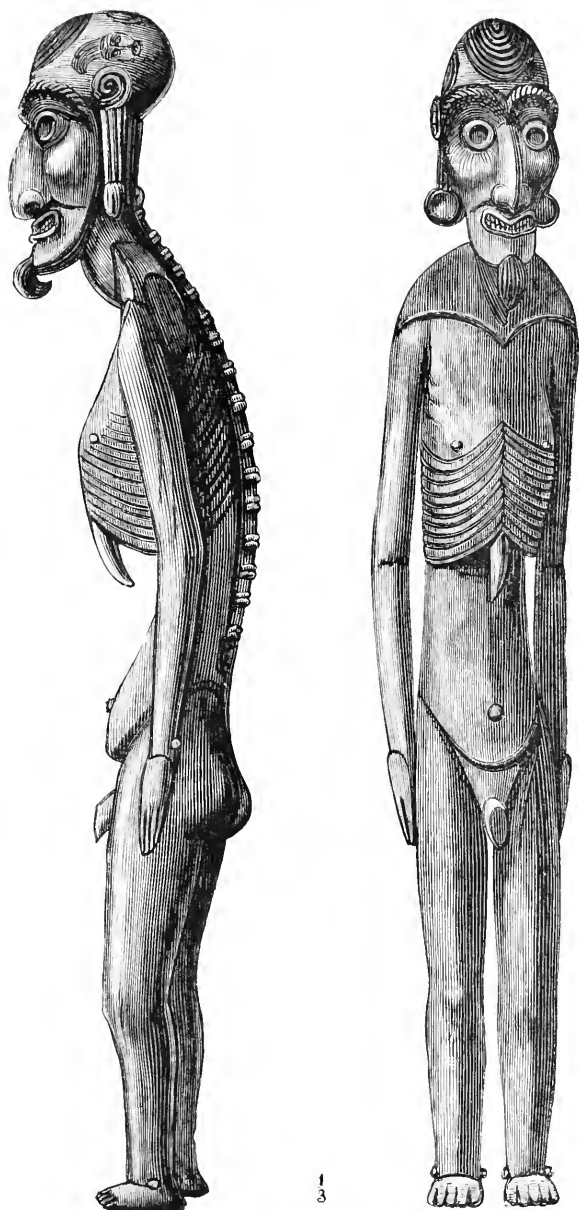


FIG. 147.—Wooden figure from Rapa Nui (Easter Island).

end of the island. The faces always look slightly upwards: the noses are broad, the lips are thin, and the lobes of the ears long and pendent.

Two of these figures were brought to this country by the officers of H.M.S. *Topaze* which visited the island in 1868, and are now to be seen in the front Portico of the Museum: a sketch of the largest, 'Hoa-haka-nana-ia' is exhibited in the Wall-case: it will be seen that the back is ornamented with symbolic carved designs. This figure was not found on a platform, but in one of the old stone houses (*Tai-ri-re-gna*) near the volcano called Terano-Kau, and was originally coloured red and white. The origin of these figures and structures is obscure, but it seems most reasonable to believe that the people who made them came from the west and

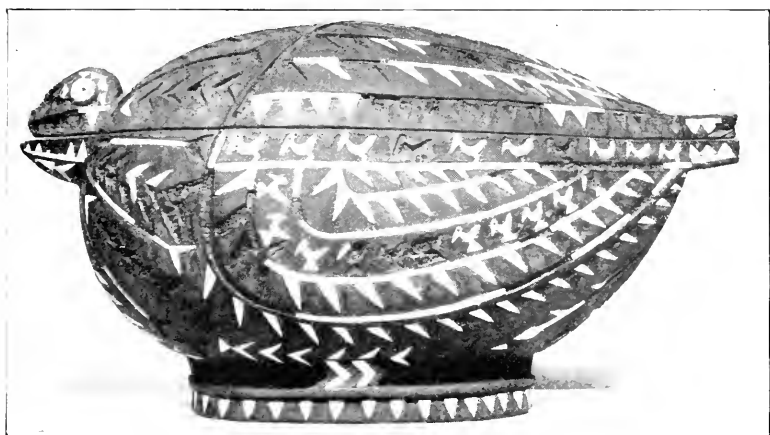


FIG. 148.—Wooden bowl inlaid with shell. Pelew Islands.

were probably the ancestors of the present inhabitants. Terrace-work of a similar kind is not unknown in other Polynesian islands, and the absence of large trees would explain the fact that all the figures are of stone; the trachyte of which they are made is not more difficult to carve than the wood of which the large figures of the Maori were made. Some connection between the statue makers and the present islanders may perhaps be inferred from the general resemblance between these great stone carvings and the small carved wooden figures (fig. 147) which are certainly more modern. It may also be noted that amid the carvings on the back of one of the statues, the paddle-shaped objects used in dancing are represented. The statues do not appear to have been worshipped, but to have been erected to commemorate important men. A most interesting fact connected with Easter Island was the discovery

of a number of wooden tablets on which lines of hieroglyphs were carved. These tablets are now widely scattered, the British Museum possessing a single example. It has been claimed that these characters are legible and translations of several tablets have been published, but the results have not found general acceptance.

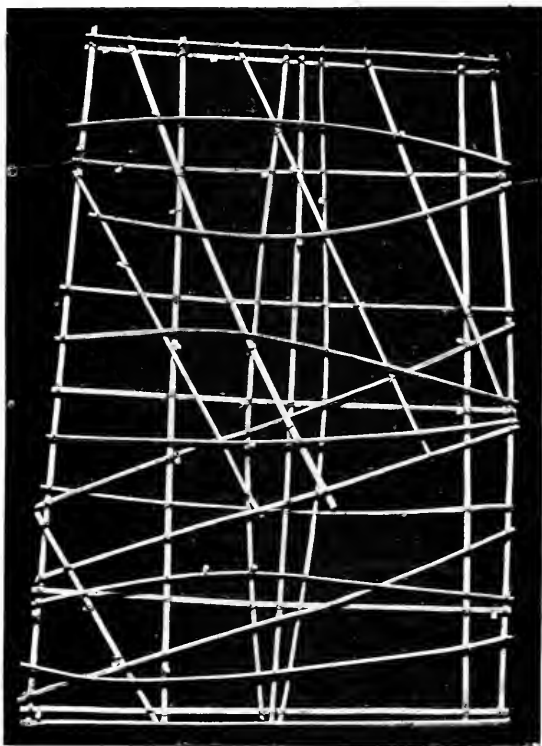


FIG. 149.—Native chart from the Marshall Islands.

MICRONESIA

Micronesia, derived from the Greek words *mikros* small, and *nesos* island, is composed of several groups lying north of Melanesia; the most important are the Gilbert or Kingsmill Islands, the Carolines, the Marshall Islands, the Mariannes or Ladrões and the Pelew Islands. Nearly all the islands are of coralline formation. As might be expected from their geographical situation, the islanders of Micronesia have been less isolated and more exposed to foreign influences than the Polynesians. Physi-

cally they have Malayan, Polynesian, and Melanesian affinities. Ethnographically, they display the same blending of different characteristics. Thus the institution of club-houses is universal, society is divided into classes much as in Polynesia ; the priesthood is powerful, and the *tubu* is a great force in religious and social life. Commerce and trade early reached a high development, and society was based more directly upon an economic foundation than elsewhere in the Pacific. Exchange of products was encouraged by the use of several kinds of currency, such as beads, and small discs of white shell and turtle-shell strung together in large numbers in the form of necklaces. The excellence of the Micronesian canoes also was in favour of commerce. The people were good navigators, and the Marshall Islanders were in the habit of making 'charts' of open cane-work to which shells or stones were fastened in different places to mark the relative position of various islands (fig. 149). Though wearing little clothing, the Micronesians were fond of ornaments, especially of elaborate hair-combs often decorated with feathers, and projecting some distance from the head : in the Caroline Islands girdles were beautifully woven of banana-fibre. Their principal weapons were spears, slings, and clubs, the bow taking a secondary position. Armour of coconut fibre (fig. 0) and weapons edged with sharks' teeth are characteristic of the Gilbert Islands.

NEW ZEALAND

The inhabitants of New Zealand are termed Maori, a variant of the word Mahori, which is the racial term applied by Polynesians generally to themselves. New Zealand was visited early by Polynesian explorers, some of whom settled there, and, under the name of Moriori, shortly afterwards colonized the Chatham Islands. For years there was occasional communication between New Zealand and the rest of Polynesia, and finally reports concerning the jade and the gigantic birds (*moa*) found on the island caused the inauguration of a colonizing expedition on a far larger scale than before ; a fleet of canoes manned by the boldest and most adventurous of the Polynesian chiefs sailed from Tahiti via Raratonga, landed in New Zealand and eventually made themselves masters, killing or enslaving the former and more primitive settlers. One canoe returned, but from that year communication between New Zealand and the rest of Polynesia was suspended. It is a matter of dispute whether New Zealand was ever inhabited by Melanesians, but on the whole the evidence seems to be against the theory. This migration took place some time in the fourteenth century, and it is interesting to note that the New Zealanders have developed on lines rather different from the rest of the Polynesians. The less relaxing nature of the climate enabled

them to keep their energy unimpaired; while the necessity of constructing more substantial habitations and clothing, and of expending greater labour in provision of food, gave an impulse to



FIG. 150.—Figure of a Maori chief wearing garments of woven flax, on his head two *huta* feathers, and round his neck a jade *tiki*. In his hand is the weapon called *huni* or *taiaha*. New Zealand.

the arts of invention and manufacture. Thus physically, intellectually and culturally they stand at the head of the Polynesian peoples.

The clothes of the Maori were made almost entirely of flax

PLATE IX.



Jade neck-ornaments *Tiki*, from New Zealand. The largest example bore the name *Ko-Wakare Kohn Kohn* and belonged to the chief Honi Heke.

carefully prepared and woven to form a variety of cloth known as 'tied-cloth' (fig. 150). The two principal garments were a skirt and a cloak, and the latter varied greatly in pattern and quality, some being entirely covered with feathers of the moa or kiwi; others with a long nap of reeds or flax stems were used as protection against rain, and cloaks made of dog skins were also found. A variety of ornaments, sharks' or human teeth, jade and whale-ivory pendants, bird skins, were worn in the ears, and a grotesque figure (*tiki*) of jade or a whale's tooth round the neck; these jade figures are especially characteristic and were highly valued as heir-looms in the family to which they belonged (Pl. IX, and fig. 151).

The form of tatu was peculiar to that island and was called *Moko*. It consisted literally in cutting grooves in the skin, and rubbing in a dark pigment (fig. 152). Men of high birth were elaborately tatued on face and thighs; women on chin, lips, and sometimes thighs also. The tail-feathers of the *hutu* bird were worn in the hair by chiefs, and carefully preserved in beautifully carved wooden boxes (figs. 153, 154).

Large and substantial wooden houses (fig. 156) were built, rectangular in plan, with a gabled roof and verandah and sunk floor: in the better examples the lintels, posts and gables were elaborately carved (fig. 155) and painted: the interior walls were often covered with reeds of different colours woven to form a pattern. Storehouses were sometimes built on piles. Fortified villages (*pa*) were built on hills and protected by palisades, ditches, earthworks, and the like.

The staple food was taro, sweet potato, and the root of the fern: but a great variety of wild fruits, roots and bark were collected and prepared for eating. Meat and fish were eaten when obtained, and fishing formed an important part of the occupation of men (fig. 157): birds were snared or speared and rats were killed for food. Cooking was performed in ovens on hot stones (*see* above, p. 147) and the food was served in baskets. Cannibalism appears not to have been very extensively practised in early



FIG. 151 — Neck-ornament (*tiki*) made from a human skull. New Zealand.

times, but later became one of the chief incentives to war. Enemies killed in battle or prisoners were the victims, and in some tribes the women took their share in the feast. Like the rest of the Polynesians the Maori were absolutely ignorant of any metal, their tools were made of jade, stone (fig. 133, *f*, *l*, *m*), obsidian, shell, bone, and teeth, and the results accomplished



FIG. 152.—Wooden figure from a Maori chief's house; to illustrate the usual tatu of a man. New Zealand.

with such apparently inadequate instruments were surprising. In particular, huge canoes sometimes eighty feet long and six feet broad were built of enormous planks cut from the solid tree and lashed together; the figure-heads (fig. 11) and stern-posts were elaborately carved and painted, and the seams carefully caulked. Sails of rushes were used, but the outrigger was not employed.

Unlike the other Polynesians, the Maori did not manufacture bark-cloth, but alone practised a primitive form of weaving; the material was flax, which grew wild in great abundance and was carefully prepared before use. Maori decorative art as seen in their carvings is quite distinctive, and on a high level; it is distinguished by the constant recurrence of beautifully executed spirals, and human and animal grotesques; house-gables, door-lintels, canoe-prows, feather-boxes, and flutes, were especially selected as objects for ornamentation.

The chief occupation and pastime of men was war; expeditions against hostile tribes were planned in the winter and carried out in the summer. Spears (fig. 138, *f*, *g*) were used, but are very rare in museums, except a form of spear called *hani* used mainly for



FIG. 153.—Wooden box for the feathers worn in the hair by chiefs.
New Zealand.

ceremonial purposes and carried as a sign of rank (fig. 150). Short spatulate clubs of jade, basalt, whale's bone, and wood were called *mere*, and were used by men of high rank, chiefly for killing prisoners; long axe-shaped clubs, *techa-techa*, were used rather for directing evolutions and only secondarily for striking a blow. Adzes (fig. 8) were used, and a kind of javelin-club of whale's bone called *hoerou*, which was connected with the thrower by a cord. Spears were thrown by means of a cord tied to a stick; specimens of these 'throwing whips' are now very rare. As soon as iron axes and guns were introduced by Europeans, they became the chief weapons of war.

The population was divided into three classes: chiefs, freemen, and slaves. The first were regarded almost as incarnate divinities; so sacred were their persons, that it was believed that a commoner who used any utensil or implement belonging to a chief would

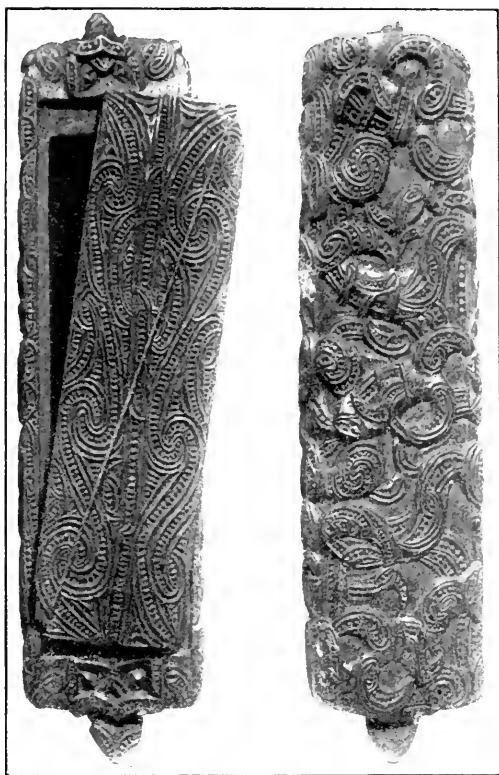


FIG. 154.—Wooden box for feathers worn by chiefs. New Zealand.

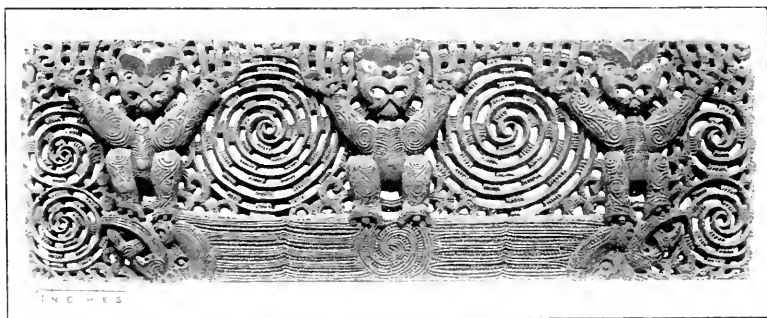


FIG. 155.—Door-lintel, showing spiral and grotesque ornament. New Zealand.

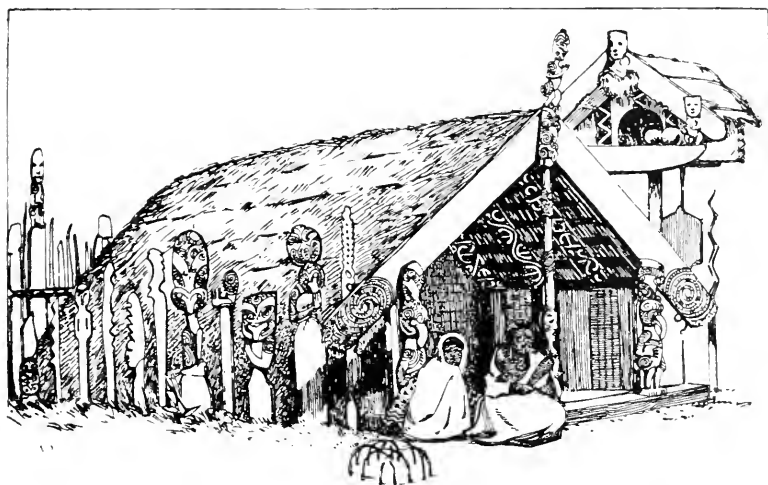


FIG. 156.—Maori house with storehouse on right. New Zealand
(after Angas).

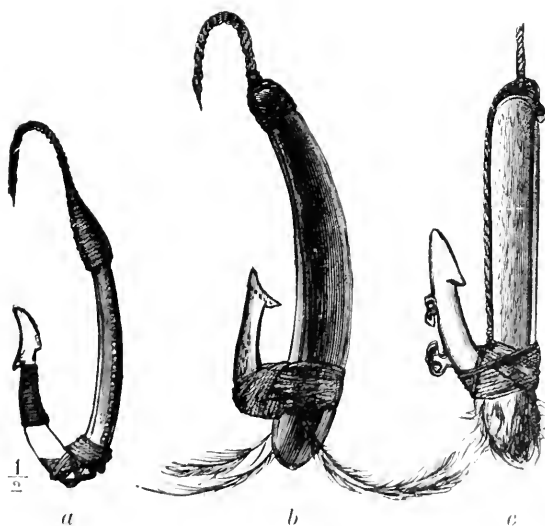


FIG. 157.—Fishhooks from New Zealand. *a*, bone and *haliotis*-shell.
b, bone, *haliotis*-shell and wood. *c*, moa-bone.

die. The divine power was supposed to reside in the chief's eyeballs, and a chief would swallow the eyeballs of a slain foe in order to absorb his divinity.

The education of children of high rank was seriously undertaken, and consisted mainly in committing to memory long genealogies (fig. 160) and tribal traditions.

Marriages were arranged by the relations of the woman, whose inclinations were not necessarily consulted, or a man would carry off a girl; even in the first case some form of mock abduction was generally observed. There was no cere-

mony, but their friends usually plundered the couple of nearly all their property and often beat them. This treatment was by custom inflicted on any person who had experienced any sudden stroke of good or bad luck. The bride's parents often stipulated that the man should live in their tribe, but in any case the children were regarded as belonging to the father, though the status of a man was largely influenced by that of his mother. The position of women was high and they were even permitted a voice in tribal councils. Property was inherited by the children, and proprietary rights, especially in land, were extremely complicated and very strictly regarded.

Methods of disposing of the dead varied in details from place to place, but the procedure was in the main similar; the body was buried in the hut or deposited in a casket formed of part of an old canoe; after an interval, in the case of chiefs, a memorial feast was held, the bones were

scraped, painted red and ornamented with feathers, wrapped in a mat and placed in a hollow tree or cave, or in a small canoe elevated on a pole or staging, or burnt. The heads of relations and distinguished enemies were often preserved by smoking after

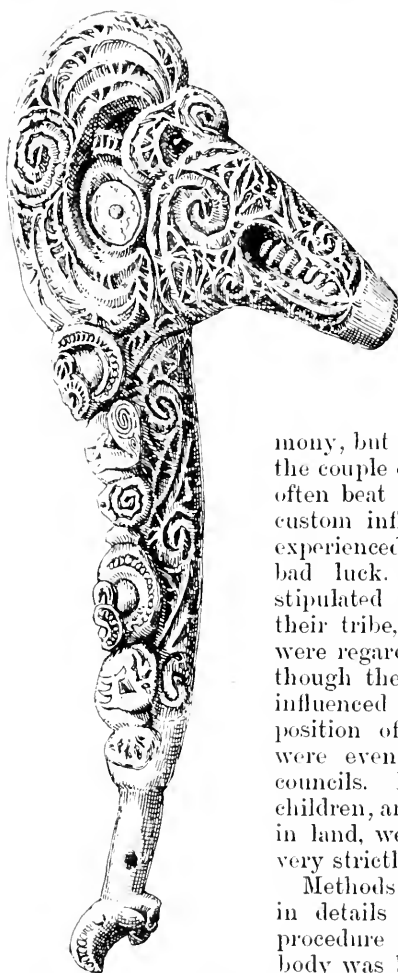


FIG. 158.—Wooden club of rare type. New Zealand.

the brain and eyes had been removed; the first were regarded as mementos, and often brought out and bewailed; the second, as trophies to be displayed on gala occasions.

The musical instruments of the Maori do not exhibit great variety; long trumpets of wood (fig. 161), conch-shells with a wooden mouthpiece, finely carved wooden flutes (fig. 162), and whistles of wood or bone, complete the list: the last named were often made from the bones of slain foes. Singing and dancing were favourite amusements; the dances in particular were very elaborate, most of them being pantomimic and descriptive of certain occupations and incidents. Other forms of amusement were wrestling, foot and canoe racing, tops, cat's-cradle, and a whole variety of games very similar to those played by children in Europe.

The Maori had a large pantheon, practically the same as the rest of the Polynesians, and a very rich mythology. The gods were of every degree, from the great deities of sea, sky, &c., to the minor spirits who manifested themselves in the form of moths and the like; rocks and trees had their guardian *atua*, and offerings of food were made to them. Besides the deities, the Maori mythology contained a number of heroic or semi-divine characters. Such was Maui, who fished up the North Island from the bottom of the sea with a hook made of his grandfather's jawbone.



FIG. 159.—Sacrificial knife edged with shark-teeth. New Zealand.

Small figures of the gods, consisting of a grotesque head on a pointed stick, were used in making offerings. But the supernatural belief which entered into and affected every department of native life was the belief in *tabu* (see p. 30). Persons and things were either inherently *tabu*, such as chiefs and their possessions, graveyards and the like; or the *tabu* was imposed by a chief or priest upon growing crops, certain objects or localities, or it was communicated to certain individuals by certain actions. A definite class of priests existed, whose duties were to lay and remove *tabus*, to make offerings to the gods, to perform the incantations inseparable from every important action in a native's life, to practise divination and to observe omens.

Frequently the priest delivered oracles under the direct inspira-

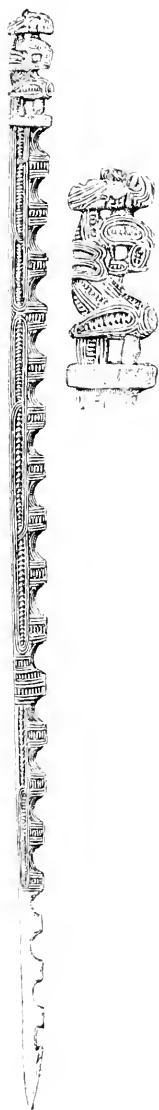


FIG. 160.—Genealogical staff (*whakapapa*) of the Ngati-Rangi tribe, New Zealand.

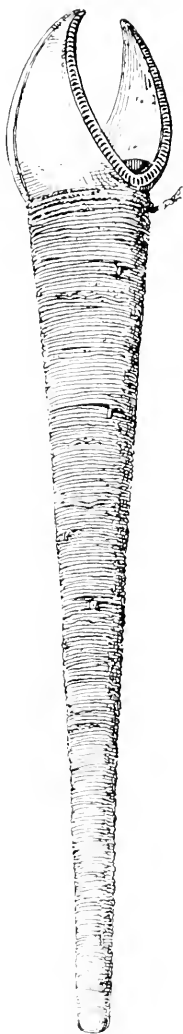


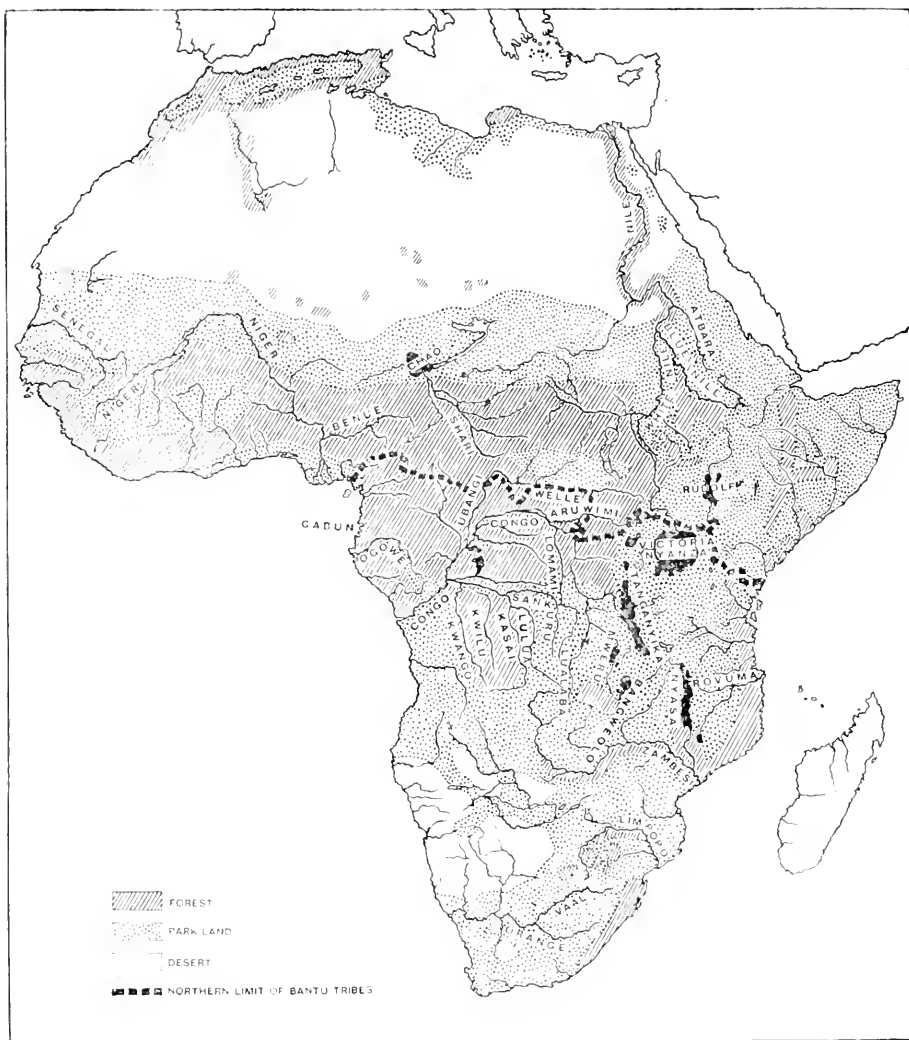
FIG. 161.—War-trumpet (*pu-hua*), New Zealand.

tion of the god, but other forms of divination were also known. The priests were also the doctors, but they relied more on their incantations than on their slight botanical knowledge. Each form of sickness was believed to be caused by a definite god. Black



FIG. 162.—Wooden 'flutes' from New Zealand.

magic was practised by individuals, and also by the priests when the object was a hostile tribe. Human sacrifices were occasionally made on important occasions (fig. 159). The Maori believed in an afterworld composed of various spheres where each soul took its position according to its rank and personal merit.



MAP B.—Africa.

AFRICA

THE population inhabiting the Continent of Africa may be divided into five stocks: Libyan, Hamite, Himyarite (Semite), Negro and Bushman, exclusive of the modern European population, and the Indians and Chinese introduced by them. The first two have been supposed by some to be related, if not identical, on the ground that the Libyans speak a Hamitic language; but linguistic evidence is by itself of very doubtful value, and the arguments against such relationship are many and weighty. The Negro peoples may be divided into Negroes proper and Bantu. The former are the parent stock, and display great physical uniformity, combined with extraordinary linguistic divergence; the converse is true of the Bantu, all of whom speak dialects of one language. Negro and Bantu territory is separated by a line irregularly drawn from the mouth of the Rio del Rey in the west almost to meet the Congo at about 21 deg. East, then describing nearly a semi-circle, and crossing and recrossing the Congo a little to the south of Stanleyville; thence to the northern extremity of the Albert Nyanza, and finally, with a southerly trend to the coast, following the Tana from source to mouth. The Pygmies are a branch of the Negroes proper, and their short stature is doubtless due to natural selection. Of these five stocks, the Negro and Bushman are, as far as can be seen at present, aborigines: the Hamite and Himyarite are immigrant, and seem to be related, most probably through a common ancestor. The Himyarite is a dark brunette: the Hamite is distinctly brown, and possibly modified by a Dravidian element; the Libyan is connected with the dolmen-builders of Europe, and is distinctively 'white'; the Negro is a dark bronze or chocolate ('black'); and the Bushman a yellowish brown. The reason for the pigmentation of the darker races is obscure, but there seems ground for the supposition that it is protective; it has been suggested that it is a safeguard against the short-waved rays (from the violet end of the spectrum) to which the X-rays belong, for such rays in excess are destructive of protoplasm.

The antiquity of man in Africa is very difficult to determine. Stone implements of palaeolithic type have been found in various districts, such as Egypt, Somali-land, the Zambesi valley, Cape Colony and Algeria; celts of neolithic type in the Welle district of the Congo Free State and along the west coast of Africa, where they are believed by the present natives to be thunderbolts. These celts are particularly numerous on the Gold Coast (one, 28 in. in length, is exhibited in Table-Case 182). Arrowheads and

pounders of neolithic type are found in the West Sahara, and stone and obsidian flakes are found in British East Africa. Of all these only those from Egypt and the Zambesi valley have been found in localities which furnish any idea of their age; but these two cases supply geological evidence in favour of immense antiquity¹.

Historical evidence for the use of stone implements is very slight; stone implements were in general use in Egypt during the IVth dynasty and were employed for ceremonial purposes as late as the XIXth. Of the other inhabitants of Africa, the Bushman and Bube (of Fernando Po) alone were living in the stone age at the time of their discovery, and the former were even then rapidly obtaining iron weapons from the surrounding tribes. The reason for this scarcity of culture based on stone is probably to be found in the wonderful mineral wealth of the continent and the richness of its ores, which rendered the stone age of short duration. In fact, it is reasonable to suppose that whole tracts of Africa never knew stone-age man, but were first peopled at a comparatively late period by tribes who had already solved the secret of metallurgy.

The question of the peopling of Africa, the migrations and interminglings of the original stocks, is a difficult subject and in the present state of our knowledge it is only possible to put forward a tentative theory.

Africa has a central region of dense forest which covers the area drained by the northern tributaries of the Congo and the lower portion of its southern tributaries, and extending along the west coast nearly as far as the Senegal River. North, east, and south of this forest area is a wide region of parkland enclosing two deserts, one to the north (Sahara) and one to the south (Kalahari), of which the former is by far the larger. It would seem likely that the cradle of the Negro, who is first and foremost an agriculturist, must be somewhere in the neighbourhood of the great lakes. The race expanded rapidly and without interference, until the advent into Somali-land of the Hamites, a purely pastoral people, who crossed over from Arabia. In this way pressure was applied from the east, and the Negro stock was forced into the marshes of the Nile Valley, and along the open country north of the forest to the west coast, where Negroes of the primitive type are still to be found. At the time when those movements took place, the lower valley of the Nile was already occupied by the Predynastic Egyptians, who may belong to the parent stock of both Semite and Hamite. After the Hamites had expelled the Negroes from the 'Horn of Africa', one of their pioneer branches, already containing a tinge of negro blood, found its way south down the eastern strip of parkland and mingled with the Bushmen to form the Hottentot people. The way to the south was, however, soon closed by the

¹ The age of the Zambesi palaeoliths has recently been disputed.

Negroes and the tribes of mixed blood, to which the contact between Negro and Hamite gave rise. Such tribes received no recognition from the true Hamites, amongst whom purity of blood is a matter of the highest consideration; they were therefore forced to cast in their lot with the Negroes, with the result that their Hamitic physical traits were almost merged in those of the Negro, and a slight element of Hamitic blood was diffused among a large number of negro tribes. In this way arose the first Bantu tribes, who seem to approach the Hamites in those points in which they differ from the Negro proper.

As these tribes increased in numbers and felt the want of expansion, they took the only route open to them and passed down the eastern highlands to the south, where they soon drove the Bushmen into the desert. The peopling of the forest area followed much more slowly and was effected mainly from the north and north-east, but also to some extent by way of the Zambesi valley; the first migrants to West Africa were driven into the forests along the coast by the subsequent arrivals. Next to tribal pressure, one of the most potent causes of the migrations of peoples has been the craving for salt, and the desire to control the sources of its supply. In West Africa there seems to have been a continual movement of tribes toward the sea, where this commodity could be obtained, and in general tribal movements in Africa have been from north to south and from east to west. Only at a late period did a reflex movement occur, of which the most considerable was the northward migration of a number of peoples of Zulu blood. In addition to the Hamitic and Himyaritic immigrants, Asia may have made other and lesser contributions to the development of Africa by way of Madagascar, but in all probability these affected its culture rather than its racial stocks.

The culture of the inhabitants of the various regions, desert, parkland, and forest, naturally varies in accordance with environment. In the desert (Bushman, Tuareg) and in the heart of the forest (Pygmy) man is nomadic; in the less dense portions of the forest he is settled and agricultural; in the parkland he adds the care of cattle to that of his fields (except where natural checks such as the tsetse-fly occur), or is entirely pastoral and therefore semi-nomadic. To speak very generally, the following differences exist between the cultures respectively of forest (and its borders) and parkland. Among the forest peoples clothing is made of vegetable substances; the bow is the chief weapon and its string is of fibre or cane; basket-work belongs to the woven type; rectangular houses are found. Among the inhabitants of the parkland, clothing is made of skins; where the bow is found, the string is of sinew; the spear is the chief weapon; basket-work belongs to the coiled type and houses are circular. Large states or confederations of tribes have developed in the parkland or on

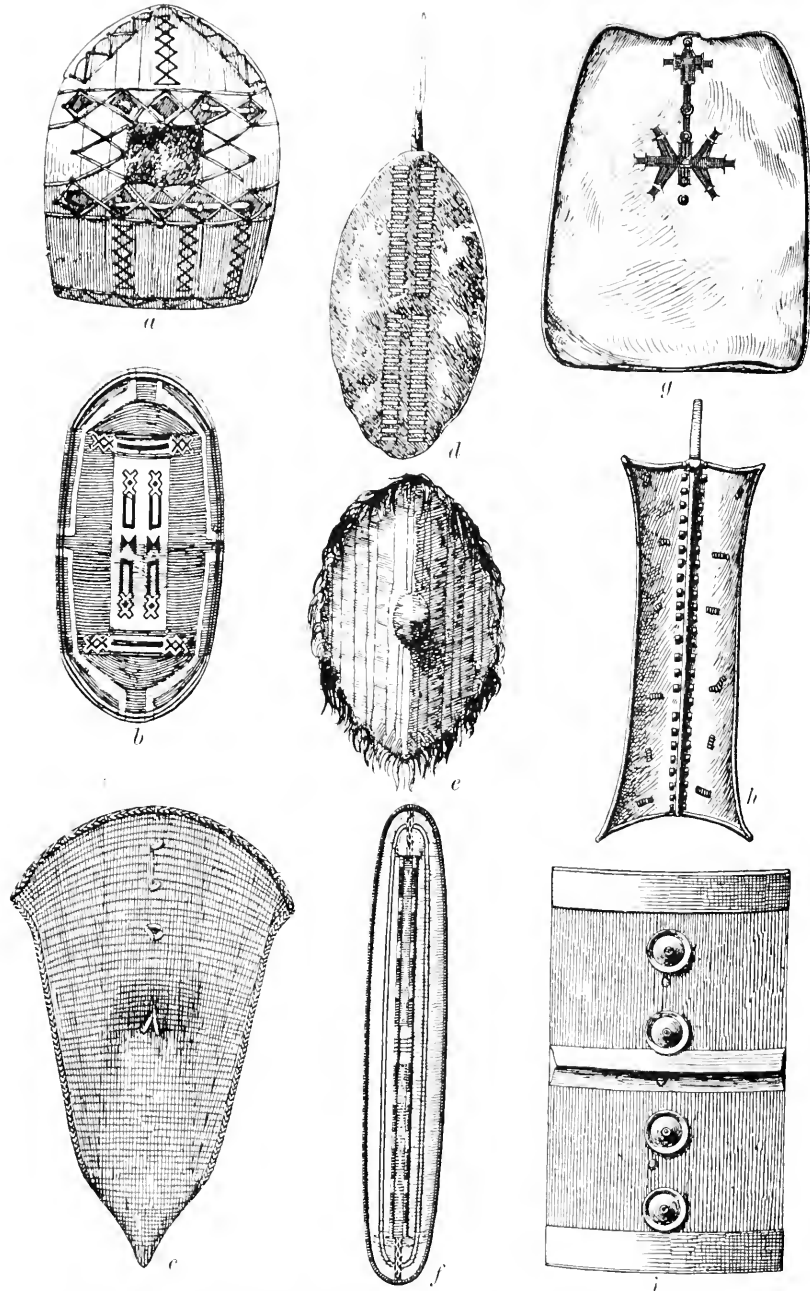


FIG. 163.—Types of African shields. *a*. Buduma tribe, L. Chad (wood). *b*. Azandeh tribe, NE. Congo Free State (wicker). *c*. Momfu tribe, NE. Congo Free State (wicker). *d*. Zulu-Xosa tribes, S. Africa (hide). *e*. BaGanda tribe, Uganda Protectorate (wood covered with wicker). *f*. BaNgala tribe, Upper Congo (wicker). *g*. Tuareg, Sahara (hide). *h*. Acholi tribe, Uganda Protectorate (hide). *i*. Mangbetu tribe, NE. Congo Free State (wood).

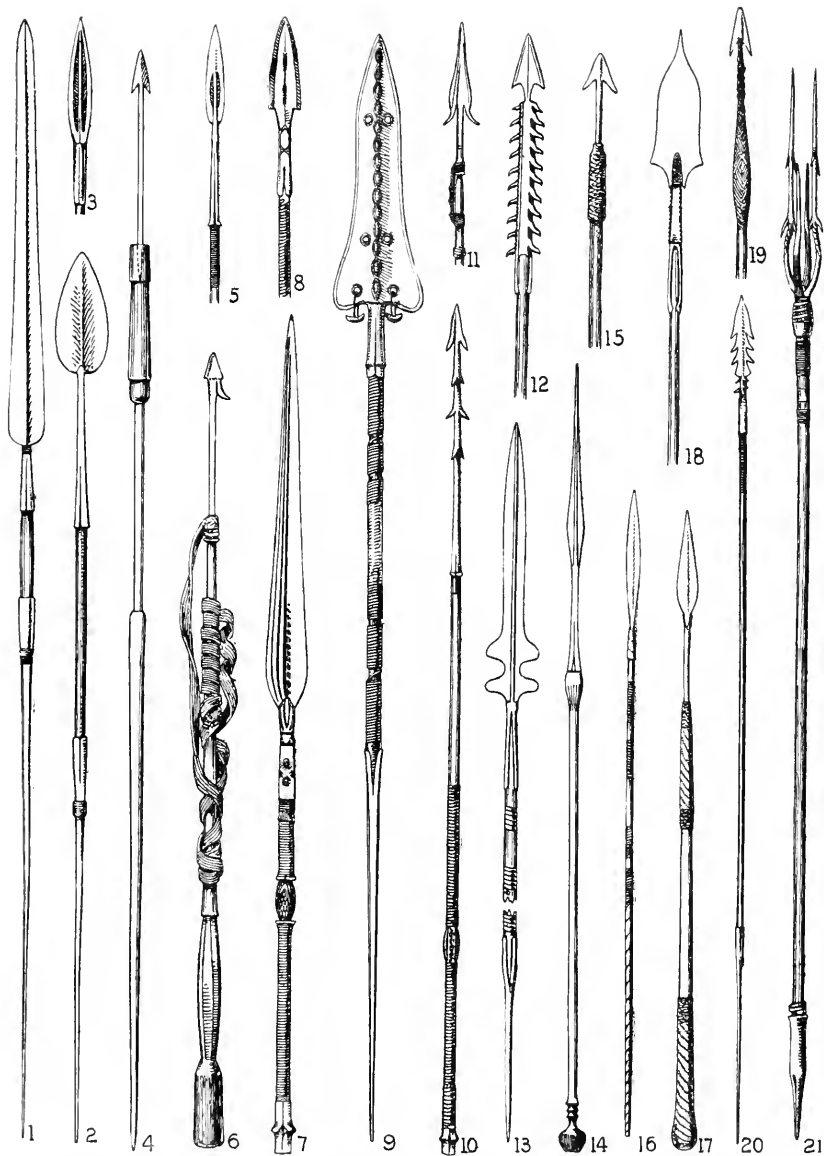


FIG. 164.—Types of African spears. 1. Masai, E. Africa Protectorate. 2. Masai, old pattern. 3. BaHima and other Hamitic tribes, west of Victoria Nyanza. 4. Dorobo, elephant harpoon, E. Africa Protectorate. 5. Somali. 6. Mobenge tribe of Ababwa, hippopotamus harpoon, Welle, Congo State. 7. Mobati tribe of Ababwa, Welle, Congo State. 8. Manghetu, Welle, Congo State (copper blade). 9. Azandeh, Welle, Congo State. 10. See 7. 11. Upper Congo. 12. See 8. 13. WaNgenia, Lualaba River. 14. BaKussu, Upper Congo (copper). 15. BaSuto, South Africa. 16. AwaNkonde, Lake Nyassa. 17. MaTabili, South Africa. 18. Fang, Gaboon River. 19. Upper Benue River. 20. Gaboon. 21. Bissagos Islands. (For a Zulu assegai see Fig. 163, *d*.)

the fringe of the forest where the latter is not sufficiently dense to hinder communication. In the thicker portions the central control of a wide area is impossible, and each village is independent. The chief food-plants are, in the forest, manioc ; on the parkland, maize : in the north, millet. The Negro is principally a vegetarian, not from choice, but because meat is difficult to obtain, and cattle, where found, are regarded mainly as wealth, so that they are rarely slaughtered for food. It is worthy of note that the two main food-plants of Africa, maize and manioc, are both of American origin. As regards religion, ancestor-worship becomes the distinguishing feature only among those people who have been led by the sight of men wielding great power in this world to believe that the souls of the great are powerful after death. Thus in the denser forest where the tribe is split up into petty village communities, in which no man takes great precedence of another, ancestor-worship is at a minimum, but is found at its height amongst the peoples who have constituted states and dominions. Rain-making is hardly found in the forest area, but, in those parts of the open country where the rainfall is precarious, and the whole prosperity of the tribe is staked yearly on the timely appearance of rain for the crops or the pastures, the rainmaker becomes a personage of paramount importance. In the forest is found animistic belief in a variety of minor supernatural forces, of the trees, streams, rocks and even animals. It would be possible to cite a very large number of differences of this nature, all depending on environment.

For the purposes of this Guide, Africa has been divided into districts which are necessarily arbitrary and artificial. Until more is known of the inter-relations of most of the interior tribes any attempt to group the peoples on any other than a geographical basis is sure to be unsatisfactory. The list of tribes is of course abridged, but sufficient names are mentioned to give a general idea of the population of Africa ; they belong to tribes which are either in themselves important or well represented in the Museum Collection.

In the first section will be considered the drainage-area of the Nile north of about 10 deg. N., including Egypt, the Egyptian Sudan, Abyssinia, with Somali and Galla lands. The ethnic affinities of the peoples inhabiting this region are in many cases very obscure, and involve many important questions which cannot be answered until further evidence has been collected. The Egyptians inhabit the lower portion of the Nile valley ; the high ground on the east is occupied by a number of tribes called Anti by the Ancient Egyptians, Blemmyes by the Romans, and Beja by the Arabs. They include the Ababdeh, Bisharin, Beni Amer, Habab and Hadendoa, and are usually said to be in the

main of Hamitic stock, but for some reasons it seems preferable to regard them rather as very early Himyarites who have been influenced, though slightly, by contact with the Negro. It was by people of Beja affinities that the Christian kingdom of Meroe was founded, which lasted from the sixth century until its overthrow in the fifteenth by the Funj, a negro people under Arab leadership. These peoples are but poorly represented in the Museum Collection. West of the Nile are the districts of Kordofan and Dar Fur. In the former are found those tribes which were called by the Ancient Egyptians Mentiu, by the Romans Nobatae, and are known to-day as Nuba. These include the Baggara and the Berabra (Danakala, Mahass, Sukkot, Halfa), who seem physically

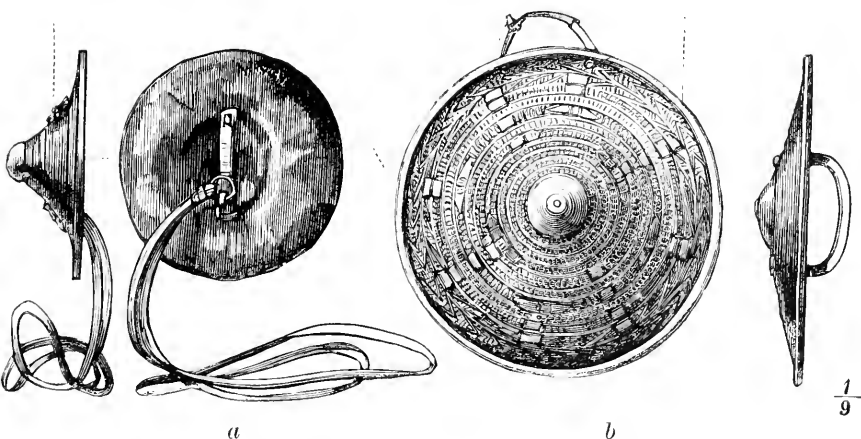

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FIG. 165.—Hide shields of the Hamitic tribes. *a*. Coastal Somali.
b. Inland Somali (also Galla and Danakil).

to stand midway between the Egyptians and the Negroes; they seem to have little affinity with the Beja peoples, but, on the other hand, may possibly be connected distantly with the Libyans. Dar Fur was in early days the seat of a negro kingdom established by the For, though some of the kings appear to have been of Arab extraction. Many of the tribes mentioned now contain an Arab element, and Arab tribes of every degree of racial impurity are scattered throughout the territory. Arab immigration commenced in the seventh century, and has profoundly affected the original inhabitants; the Mahdist movement, in which the Baggara played a prominent part, completed the growing ethnic confusion, which it is now extremely difficult to disentangle. Matters have been complicated by the fact that many tribes have adopted fictitious genealogies in order to boast of an Arabian origin. In

the same way, a great number of elements have combined in various proportions to form the population of Abyssinia; Negro, Semite and Hamite are all represented. South of Abyssinia are the true Hamites, Galla (Oromo), Somali, and Danakil (Afar). The first named appear to have reached the African coast before the others, and the pressure of the Somali behind them induced them to move towards the south-east, the Somali occupying the ground which they evacuated: hence the existence of serf tribes of Galla among the southern Somali. The fact that an original negro population was displaced by the Galla seems proved by

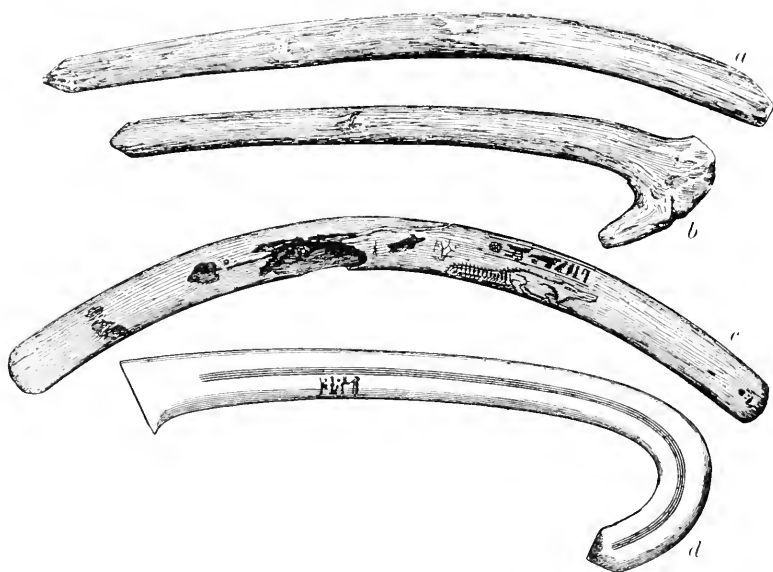


FIG. 166.—Throwing clubs from the Nile Valley. *a, b.* Modern. *c, d.* Ancient Egyptian.

existence amongst them of negroid tribes in a similar condition of dependence. The south-eastward movement of the Galla did not, however, continue long; the Masai, apparently connected with them both by blood and by culture, drove them back in a northerly direction, until they came into contact with the Danakil, the last tribe to arrive, with whom to some extent they intermingled. The northward expansion, however, did not cease there, with the result that a strong Galla element is to be found in the population of southern Abyssinia. During the early struggles with the warlike negroes of the south-east, it would seem that a branch of Galla penetrated inland, establishing themselves on the north and

east of Victoria Nyanza, where they are known to-day variously as BaHima, WaTusi, WaRuanda, and so forth.

Throughout this area clothing is now made principally of cotton, though hides are found among Danakil, Somali and Galla, the latter also using bark-cloth. Tatu is not very common, but is found among the lower orders in Egypt and among the For. The fashion of frizzing out the hair into a large mop, common amongst Baggara and Beja, earned for them the nickname of 'Fuzzy-wuzzies' in the Mahdist war. Silver ornaments are frequent, especially in Abyssinia. Circumcision is universal.

With the exception of the Egyptian Fellahin, and a section of the Abyssinians and For, the whole population of this region is devoted to a pastoral life, keeping camels, cattle, goats, sheep and horses. Bee-keeping is largely practised in Abyssinia. Huts are everywhere circular (except among the Egyptians), and in their structure reflect the life of the people; those of the nomads being composed of mats or hides, those of the more settled peoples of branches or clay. The former peoples live chiefly on flesh and milk, the latter are mainly vegetarian. Fish is eaten by the coastal Galla. Beer (merissa) is manufactured from grain, and also, in Galla-land, mead from honey. Hunting is practised, chiefly by the Beja, Baggara and Somali. Coiled basket-work is universal, and of good quality, milk-vessels being often made of this material (Somali, Abyssinians); pottery is poor, and amongst the nomads is often entirely absent, being replaced by wooden or horn vessels. Some of the best smiths are found amongst the For, who show remarkable skill in all crafts. Decorative art amongst the Moslem tribes is confined to geometrical forms, and practically the sole representa-

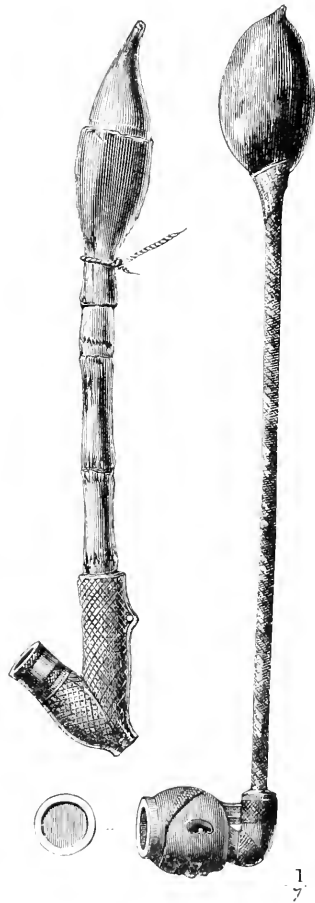


FIG. 167.—Tobacco pipes.
Upper Nile.

tions of the human form are found in Abyssinian Christian manuscripts, where the devils are represented in profile, the saints full face. Among the Hamites the lozenge is the leading motive in decoration, and walls of huts are often ornamented with patterns. The chief weapons are sword and socketed spear (fig. 164. 5). Bows are not common (Nuba, Galla); wrist-knives and slings (Galla) and throwing-knives (For) are found, as also are clubs. Circular hide shields (Beja, Hamites (fig. 165), Abyssinians) and occasional suits of chain-mail and quilted armour (Baggara, Nuba) form the defensive armour. Among the nomad tribes, the social system is purely patriarchal, but among the more settled Galla a more democratic constitution prevails. Abyssinia is ruled by a sovereign now styled Ras, but formerly Negus, who is at the head of a feudal system of military nobles.

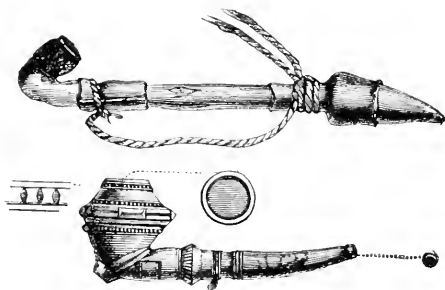


FIG. 168.—Tobacco pipes. Upper Nile.

Except among the Moslems, marriage is by purchase. The dead are buried. Inheritance by the sister's son has been reported of the Beja and (formerly) the For; elsewhere property descends to the children of the deceased.

A great variety of musical instruments is found amongst the Egyptians, but elsewhere only drums, flutes, pipes and, sporadically, harps. Among other amusements chess is found in Egypt and Abyssinia, cards among the Egyptians and Somali; the Fellahin fight with staves and wrestle, and regular tournaments take place in Abyssinia: a game with a ball is played by the Galla.

Mohammedanism prevails over Egypt and the Sudan, Somali- and Danakil-lands, and a small part of Galla-land and Abyssinia. In the latter a monophysite Christianity is the state religion, but Jews are numerous; a Jewish dynasty ruled in the tenth century. The Pagan Hamites (chiefly Galla) worship a sky-god, and regard certain animals (crocodiles, lions, snakes), trees and grass as holy. Ordeals are found among the Hamites; a belief in wer-animals among the Galla; the wearing of amulets is universal.

The valleys and marshes of the Upper White Nile are inhabited by a race of pure negroes, who on the whole are very similar in physique and customs. They probably belong to a very early branch of the negro race which entered its present abode under pressure of the Hamitic immigration into Africa. The chief tribes are as follows: The Shilluk inhabit the north bank on either side of the Sobat confluence; the Nuer, related in speech but differing in physique, are found on the south bank from the Sobat confluence to the Bahr-el-Arab. The pastoral Dinka, who, with the Shilluk, may be taken as typical of this group, are scattered over a wide extent of country between the Bahr-el-Ghazal and the region east of the Sobat. South of the Dinka, between the Bahr-

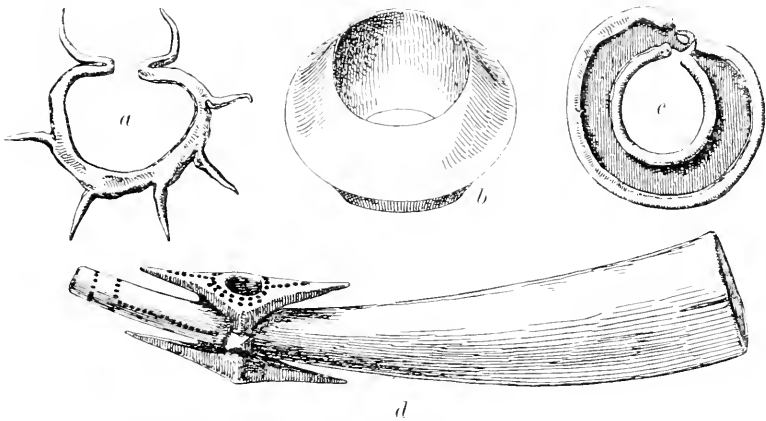


FIG. 169.—Nilotic tribes. *a*. Iron fighting-wristlet, Mitu tribe, Upper Nile. *b*. Ivory armlet, Shilluk tribe, Upper Nile. *c*. Iron fighting-wristlet with guard for edge, Acholi and Lango, Uganda Protectorate. *d*. Ivory hunting-horn, Dor tribe, Upper Nile.

el-Gebel and Bahr-el-Ghazal, are the Jur, who still preserve the tradition that they have moved up from the south: while the upper tributaries of the latter river are occupied by the Dor. This tribe seems related to the Mitu (Upper Nam Rohl) and connects the Nilotic negroes, physically, with the Zandeh peoples to the west. The Jibbeh on the upper Sobat, to judge from their fairer complexion and other physical characters, must have received a tinge of Hamitic blood; and the Bari of the upper Bahr-el-Gebel are distantly connected with the Masai. South of the Bari, on the west bank are the Madi, Lendu and Alur, and east of them between the Bari and Victoria Nyanza are the Latuka, Acholi, and Lango, of whom the first seem to stand midway between the Bari and Masai. Round Kavirondo Bay is an isolated

group of Nilotes called Ja-Luo, who seem to have acted as a check upon the northward expansion of the Bantu peoples. Thus in the north and centre of this group are found the purest and most

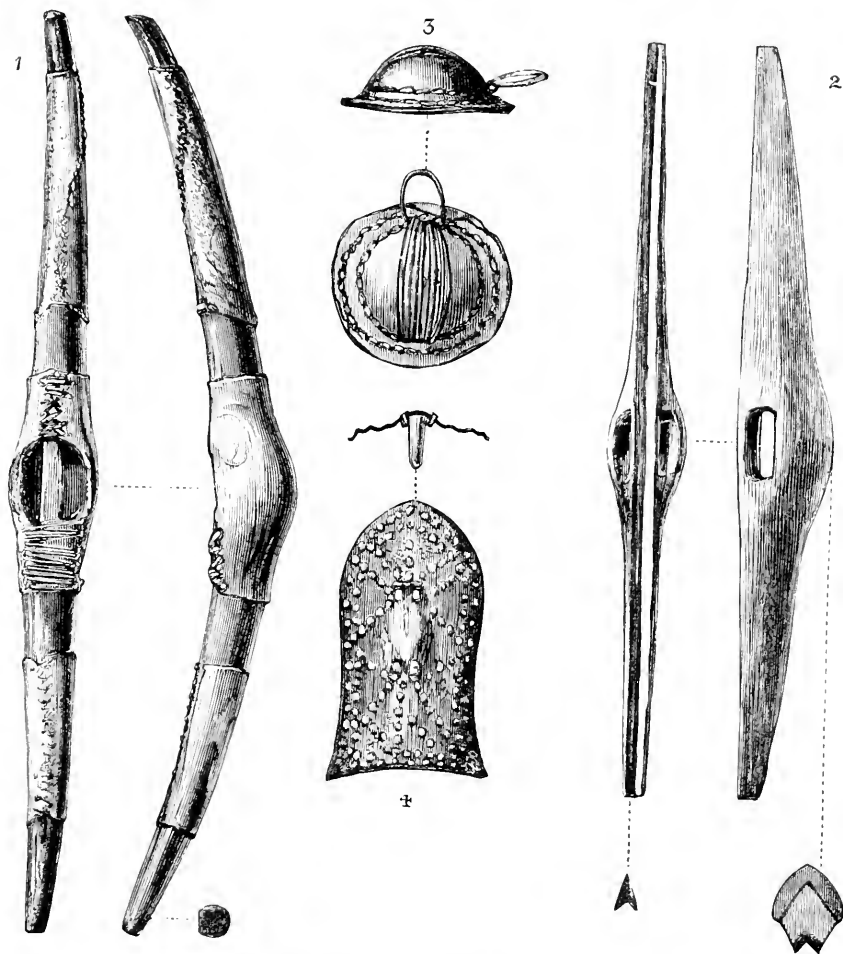


FIG. 170.—Nilotic shields. 1. Wood, Mundu, 2. Wood, Dinka.
3. Hide, Lango. 4. Hide, Dor.

typical tribes (Shilluk, Dinka, Alur, Acholi), while in the south-west and south-east are signs of admixture with Zandeh and Hamitic peoples respectively.

The Nilotic tribes are distinguished by the extreme scantiness

of their clothing, men and unmarried girls go as a rule completely nude, and married women wear merely an ornamented goatskin or a fibre 'tail' to mark their superior position. Most tribes extract the lower incisors and pierce the lips for ornaments (fig. 19). Hair-dressing and head-dresses are varied and often very elaborate. Armlets of iron and ivory and necklaces of beads made from ostrich egg-shell are the chief ornaments. Circumcision is not found. The principal occupation of these tribes is cattle-breeding, though the Dor, Jur, and Ja-Luo are mainly smiths and agri-



FIG. 171.—Ja-Luo warriors with feather head-dresses, shields and spears. Kavirondo.

culturists. Milk is the chief article of diet among the pastoral tribes, of whom the Dinka are the chief. Fishing is largely practised; huts are throughout circular with conical or domed roofs, and pile-houses are found (Nuer). Tobacco is much smoked, many of the pipes being of enormous size (figs. 167, 168).

The Jur and Dor are skilful smelters and workers of iron (fig. 12), and baskets and wooden pillows are found amongst most tribes. Art is chiefly limited to the rude geometrical paintings on Acholi huts, the memorial figures carved by the Dor, and the clay models of cattle made by the Dinka.

The chief weapons are the club, socketed spear and bow; but wrist-knives (Acholi, Jibbeh, Latuka, fig. 169, c), spiked wristlets

(Mittu, fig. 169, *a*) and throwing-knives (Nuer) are also found. The Ja-Luo alone use swords of the Masai pattern. Small parrying-shields (fig. 170) of wood (Dinka, Mundu) or hide (Lango), and larger patterns of hide (Acholi, Lango, Ja-Luo, figs. 163, *h*, 171) are in use. These tribes are governed by chiefs whose rule is of a patriarchal nature; marriage is by purchase,



FIG. 172.—Lizard-skin drum. Lango tribe, Uganda Protectorate.

and the dead are buried. Dor graves are the most elaborate, and consist of a shaft containing a niche. The characteristic musical instruments of this neighbourhood are the side-blown horn of ivory (fig. 169, *d*) or wood and the whistle of horn. A few stringed instruments occur (Dinka, Mittu, Acholi, Ja-Luo), and drums (fig. 172) are common. Among the tribes practising agriculture, most of religious thought centres round rain-making (Bari); the only tribe in which the religious beliefs are known

to any extent are the Dinka, who sacrifice to a creator named Deng-Deet. On the whole, religious beliefs seem very primitive and vague in this area.

Closely connected racially and geographically with the Nilotic negroes are the transitional tribes spread over the country to the



FIG. 173.—Lumbwa woman and girl, showing dress and ear and other ornaments.

east of Victoria Nyanza, from the north of Lake Rudolf to about 6 deg. south of the equator. The most interesting of these are the Masai, who speak a language akin to Bari, but whose physical characters have been modified by the admixture of non-Nilotic blood. It may be regarded as certain, both on physical and cultural grounds, that the race which combined with the Nilotic to produce the Masai is the Hamitic Galla. The Masai extend

over the greater part of this area, but not many are found north of Mt. Elgon. Allied to the Masai and possessing a similar well-developed military system, are the Turkana and Suk round Lake Rudolf, and the Nandi and Lumbwa, between Lake Baringo and Victoria Nyanza. With these should be classed, on linguistic and ethnographical grounds, the Karamojo, who are nevertheless physically Bantu. All these tribes appear to be connected through the Latuka with the Bari and the true Nilotes; they are, like the last, pastoral tribes with the exception of a section of the



FIG. 174.—AKikuyu girl in ceremonial dress.
British East Africa.

Masai who have developed agricultural habits, and are occasionally known as WaKuaifi. With the Masai, chiefly in and around the Mau forests, are usually found a hunting tribe of inferior status, known as the Dorobo. For the sake of convenience, certain of these Bantu tribes, who have adopted the habits and customs of the Masai, will be described here. These are, in a southerly direction: the AKkamba, between Kilima Njaro and the river; the WaTaita, south-east of the last; the WaChaga, on the southern slopes of Kilima Njaro; and also the AKikuyu around Mt. Kenia, who resemble the agricultural Masai. The first four seem

to have moved south-west from the Tana valley, where the WaPokomo, probably the parent stock, is still settled. They would appear to be connected also with the WaGirama, WaDuruma, and WaDigo, nearer the coast and south of the Sabaki River, who again show signs of having come under the influence of the Masai, and may even have become connected with them by blood.

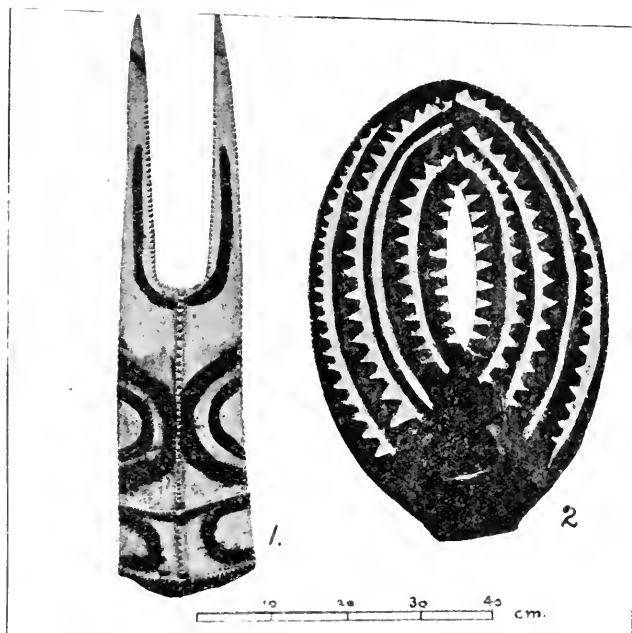


FIG. 175.—Wooden shoulder-shields (*ndomi*), worn at dances.
AKikuyu, East Africa Protectorate.

Clothing amongst these tribes is again entirely of skin, and as far as the men are concerned is nearly as scanty as among the pure Nilotes, though the women are more fully clothed. Tooth mutilation occurs locally (Masai, AKamba); cicatrization is found among the Bantu and among the AKikuyu and Naivasha Masai, who produce it by means of caustic vegetable juice. Lip-plugs are found (Karamojo, Turkana, Suk), and the ears are loaded with ornaments, iron chains, wooden plugs and the like (figs. 22, 173, 174). Except for the huge chignons of Turkana and Suk men, no elaborate hairdressing is found. The warriors of the

Masai and their imitators wear a number of special ornaments, among which those of ostrich feathers are most conspicuous (fig. 177). All, except the Turkana, practise circumcision. The Turkana, Suk and pastoral Masai, are purely pastoral, and live mainly on milk and blood; the AKikuyu, WaGiriana and WaKuafi are purely agricultural; the Nandi, AKamba, and others both possess cattle and till the ground; the Dorobo



FIG. 176.—AKikuyu youth painted for a dance and wearing shoulder-ornament. British East Africa.

are a tribe of hunters. Huts are circular, except those of the pastoral Masai, whose dwellings form a continuous circle. Rectangular buildings are only found among the eastern tribes where Arab influence has penetrated. Tobacco is employed chiefly as snuff. Most of these tribes are good smiths, notably the WaChaga; the pastoral Masai, who regard manual labour as degrading, employ a serf tribe called Elgunono, to supply them with metal-work. Other industries are poor. The Masai are remarkable as possessing a stringent military system,

which has been copied by many of the surrounding tribes (Nandi, AKikuyu, WaChaga, and others). The warriors are divided into regiments consisting of men of the same age, and distinguished by the patterns on their shields. The arms are a stabbing-spear (figs. 164. 1, 2, 178), a leaf-shaped sword, and an oval hide shield (fig. 178). Some tribes employ the bow (WaKua, Dorobo, AKikuyu, WaTaita, AKamba), and clubs are practically universal: wrist-knives and the Acholi type of shield (fig. 163. *h*) are found amongst the Turkana and Suk. The form of government varies: among the military tribes the elders nominally,



FIG. 177.—Ostrich-feather head-dress worn by warriors. Masai.

the warriors or the magician actually, control affairs; the AKamba are purely patriarchal; the WaGiriana possess a system of graded initiation under a body of elders, within which is a paramount council consisting of a few members called 'Hyaenas' and regarded with much superstitious fear. Marriage is by purchase, and, among the military tribes, forbidden to the warrior class. Most tribes merely expose the dead, reserving burial solely for individuals of importance. A man's heir is his son or brother. As to musical instruments, horns (Masai and Turkana), drums (Turkana, AKamba, Suk and Nandi), the friction-drum and zither (Nandi) are all found; the Arab game of *mancala* is almost uni-

versal. This game is a variety of backgammon, played with counters on a board furnished with a number of holes. It appears to be of Arab introduction and is found under various names in many parts of Africa. Religion is indefinite in this area, and based on a vague belief in a sky-god (Masai, Nandi). Ancestor-worship



FIG. 178. —Masai warrior with spear shield, and lion-skin head-dress.

occurs among the Bantu tribes, but those of Nilotic blood believe in annihilation at death, except in the case of magicians. Divination is practised by the latter by means of pebbles and haruspication, and they also prepare various protective charms. Rain-making is important among the agricultural peoples. The Masai, like the Galla, hold grass sacred because the cattle feed on it, and employ it ceremonially on various occasions.

The tribes next to be described are those of (mainly) Bantu blood settled round Victoria Nyanza, and those inhabiting the area between that lake and the Zambesi, between Tanganyika and Nyassa, and the sea. These last belong chiefly to the early migration of the Bantu, and the reflex movement northwards had already made itself felt among them when the Arab slave-raids and the incursions of wandering Zulu tribes spread ruin and desolation throughout the district. It will be unnecessary to give more than a very brief sketch of them, since German and Portuguese East Africa are poorly represented in the Museum Collection: the roving tribes of Zulu blood, the WaTuta, MaViti, ANgoni or Landin, MaNgwangwara and MaZitu and the more settled WaHehe, will be treated separately. The north shore of Victoria Nyanza is inhabited towards the west of the River Nile by the BaGanda, and to the east by the BaSoga; between the BaGanda and the Albert Nyanza are the BaNyoro; between the BaGanda and the Albert Edward Nyänza, the BaIro. The BaNkonjo are found in the mountains. Here, between the Ruwenzori Range and Kavirondo, existed once the great Kitwara empire, which split up into the kingdoms of Uganda, Unyoro and Karagwe. On the west and south-west are the Hamites, WaTusi and WaSinja; south-west of these are the WaRuanda (also Hamites), WaRundi and WaHha: on the south of the Lake, the WaSukuma, connected with the WaNyamwezi, who extend far to the south. On the east are the WaShashi, and on the north-east, between Mt. Elgon and the Jalu round Kavirondo Bay, are the Bantu Kavirondo. Amongst all the tribes, with the exception of the last three, there is a Galla element, contributed by the BaHima, who are found as herdsmen among the BaGanda on the north, and as an aristocracy or dynasty on the inland north-east and east; the WaSiba, WaTusi, and WaRuanda are other tribes of this immigrant stock. The WaShashi, like the WaGogo, mentioned below, are ethnographically related to the Masai, whose ornaments and weapons they have to some extent copied. From these 'Lacustrine' peoples there is an easy transition through the WaSukuma southward to the WaNyamwezi, south-west of whom on the Sindi river are the BaVinsa, and south again, on the banks of the Tanganyika, the WaFipa. South of the WaNyamwezi are the WaRori or WaSungu, and east of these, on the upper waters of the Kisigio, the WaGogo; still further south are the immigrant and warlike WaHehe, a Swazi tribe. Lower down the river, north of the Ruaha-Rufiji confluence, are the WaKhutu. North of these, extending almost to Kilima Njaro, but disposed somewhat irregularly, are the WaSagara, WaSegnha, and WaSambara. The whole of the coast-line from the Equator to about 16 deg. south is fringed with Swahili, a heterogeneous mixture of Bantu tribes and Arabs, the former predominating. Between the Rufiji and the Rovuma are the

WaGindo and MaKonde; south of the Rovuma, and covering a considerable area, are the MaKua, to the west of whom are the WaYao. As the WaYao appear to have forced their way from the west, they will be discussed in connection with the tribes inhabiting the Shiré highlands.

The peoples of this area are far more fully clothed; the material used is still hide, but bark-cloth is found amongst BaGanda, BaKonjo, BaNyoro and BaIro. Tatuing is not found extensively north of the Victoria Nyanza, though all tribes to the south scar the trunk and sometimes the face also. The frequency of tooth-mutilation varies in the same manner, and elaborate hairdressing does not make its appearance until the WaNyamwezi and WaGogo are reached. The latter and the WaShashi have borrowed many of their ornaments from the Masai; those of the other tribes are

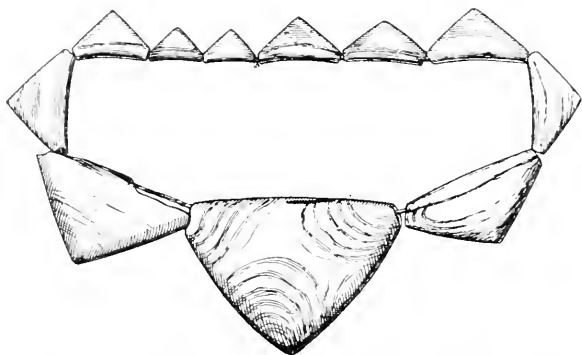


FIG. 179.—Ivory necklace worn by chiefs. WaNyamwezi.

too numerous to mention, though the grass ornaments and wooden pendants of the BaHima and kindred tribes, the triangular shell or ivory pendants of the WaNyamwezi and MaHenge, may be mentioned as characteristic (fig. 179). The BaHima and kindred tribes are purely pastoral, the Bantu mainly agricultural, though they possess cattle also, which, in the north, are tended by serfs of Hima blood. Milk is the chief food of the pastoral tribes: plantains (north of the lake) and other vegetable produce, of the Bantu. Cannibalism has been reported only of the islanders in the lake, and, with a magical purpose, of the WaGogo. Most of these tribes are good hunters, and some keep bees. The circular type of hut is universal, but the rectangular pattern is found also among WaNyamwezi, WaGogo, WaSaramo, MaHenge, and MaKua. The composite rectangular dwelling with mud walls called *tembe* has its centre in Ugogo. Iron is smelted and worked by all these tribes, especially those in the north; in

pottery-making (fig. 180) and basket-work the BaGanda reach a very high level, as well as in the curing of hides. Wooden milk-vessels (fig. 181) are made by the pastoral tribes, who in this respect far surpass their neighbours.

Slave-raiding and Zulu incursions have stunted the industries of the southern tribes. The spear is the chief weapon of the district, and, with the exception of a few restricted areas influenced by Zulu immigrants, the socketed type of head is used. Clubs and bows are also found throughout. Shields of wicker and wood occur on the north, west and east of the lake (figs. 163, *e*, 182); of hide among Bantu Kavirondo, WaShashi, WaGogo, and WaSukuma. The islanders of the lake employ the sling. The form



FIG. 180.—Pottery vases, one in the form of a gourd, blackened with plumbago. BaGanda, Uganda Protectorate.

of government varies greatly, from large feudal kingdoms (BaGanda, BaHima, BaNyoro) to independent village chieftainships (WaKhutu, WaShashi, WaGogo). The BaGanda and BaHima are divided into clans, each named usually after some animal; clansmen are regarded as closely related, and, among the BaGanda, may not intermarry. Marriage is by purchase, and among the BaHima several brothers will share one wife if they cannot afford more. Burial customs are too numerous and varied to discuss. It may be mentioned that the spirit of a deceased king was supposed by the BaGanda to reside in the lower jaw, which was kept in a special hut; BaHima kings were believed to become lions. Ordeals by poison and fire are found (BaHima, BaGanda, WaGogo). The peoples round the lake are very musical: flutes, horns, pan-pipes, 'pianos' with iron keys (e.g. fig. 261), lyres, xylophones, and

drums are common, and the game *mancala* is practically universal (*see* p. 202). Religion consists in a more or less organized worship of ancestral spirits, especially those of chiefs, though the BaGanda believe in certain great spirits of war and hunting which reside in certain horns (fig. 183). Human sacrifice was particularly prevalent in Uganda (fig. 31). Divination by various methods is widely practised, and magic to procure rain is general, more particularly among the southern tribes. The BaHima have a special priesthood residing in the sacred forest to feed the lions, which are supposed to be the spirits of dead chiefs.



FIG. 181.—*a*. Wooden milk-vessel. *b*. Pottery furnace for fumigating *a*, which is inverted over the neck of *b*, and the grass in the latter lighted. BaHima, Uganda Protectorate.

From the southern peoples of the area last described, there is an easy transition through the WaNyika, north of Nyassa, to the tribes between that lake, Tanganyika and Bangweolo. These are the AwaNkonde to the north and north-west of Nyassa, the AMambwe to the north-east of the last, the ALungu south and south-west of Tanganyika, the WaItawa between the last and Mweru, the AWemba, including the BaBisa, north and east of Bangweolo. West of Nyassa are the BaTumbuka, including the ATonga; round the south end of Nyassa and down the Shire to the Zambesi live the MaNganja, including the ASenga, AMaravi, AChipeta, MaChinjiri, and AChewa, the first extending as far west as the Loangwa. With these may be considered the AChikunda, a mongrel stock, settled on the Shire by the Portuguese. West

of the Shiré are found people calling themselves MaKololo, whose presence is explained later; the ANgoni, a people of Zulu descent, will also be subsequently considered. East, extending north of the Lujenda to the Rovuma, are the AJawa or WaYao, who appear to have intruded thither from the east. South of the Zambesi on the lower reaches are also found ANgoni, called by the Portuguese Landin; south of the first great curve made by the river are the BaNyai, MaKorikori, MaKalanga (MaKalaka or MaShona) of whom the two latter seem to be practically the same people; the BaNyai seem to be related to the BaTonga or BaToka further west on both sides of the River, and the BaLala on the River Kafue. In the great curve made by the river northward and eastward is the BaRotse Empire, composed of tribes mostly regarded by the

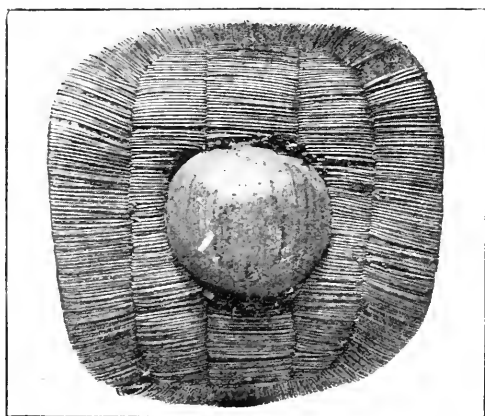


FIG. 182.—Small shield characteristic of the Hamites, west of Victoria Nyanza. WaTusi, Uganda Protectorate.

BaRotse as subject peoples. The BaRotse, who seem to be related rather to the tribes on the north and north-west, are situated on the river above Sekhose; on the north and east are the MaMbunda, then, in order, the MaNkoe, MaMboe, MaBoma and MaNengo; south of the BaRotse and west of the BaTonga are the MaSupia. The history of this empire, or rather of the tribes before the formation of the empire, is of some interest. A number of Basuto warriors, after the defeat of the Mantati (a BeChuana people) by the Griqua, made their way north under a chief named Sebitoane, crossed the Zambesi near the Victoria Falls, and eventually, under the name of MaKololo, established a supremacy over the BaRotse and neighbouring tribes. Sebitoane was succeeded by Sekeletu, after whose death the vassal tribes rose suddenly and slaughtered their conquerors. Only a few escaped, and these

were treacherously killed by the BaMangwato on Lake Ngami. A small number whom Sekeletu happened to have sent to the coast with Dr. Livingstone, on hearing of the revolt, did not return, but established themselves south of Lake Nyassa and west of the Shiré. These MaKololo, however, are by no means pure-blooded, since even among their founders there were only one or two of true MaKololo race, the majority being of BeChuana stock. All



FIG. 183.—Fetish horn. BaGanda.

that remains of the MaKololo in BaRotse-land is their Sesuto speech, which had been adopted by their vassals. North-east of the BaRotse are the MaShukolumbwe. In the midst of the MaKalanga, who surround them on the north, south and east, are the MaTabili, who will be described with the other tribes of Zulu blood; it was this tribe which gave them the name by which they are now known, Ama-Shuina (MaShona), baboons, because they built their villages in the hills amongst rocks to escape the raids of their oppressors. The whole of MaShona-, MaTabili-, and Manica-land is strewn with ruins of ancient stone buildings, of which the largest and most famous group is known as Great Zimbabwe. The origin of these ruins has been the subject of much controversy; but from archaeological evidence it appears that the most important of these structures cannot be referred to a period prior to the fourteenth century, and no remains have been found which connect them with any race but that of the negro. Many ancient gold-workings occur in the neighbourhood, and it is possible that some of these belong to an earlier date, though as yet no archaeological evidence to that effect is forthcoming.

Clothing is of skins, bark-cloth or cotton, and is less complete than in the last area, especially among the MaShukolumbwe. Cicatrization is common, though not on a large scale; the *pelde* or lip-plug is common among women (MaNganja, A-Jawa, ATonga, MaKalanga) and the extraction of one or two teeth seems universal. The remarkable conical hairdressing of the MaShukolumbwe, topped with a thin slip of horn, deserves mention; also the coiffures and shaven patterns of the MaKalanga. Ornaments are worn in the greatest variety, especially by the last tribe. Circumcision, sporadic in British Central Africa, is not found in BaRotse-land. These tribes are primarily agricultural,

though cattle are found where the tsetse-fly is absent and the tribes are strong enough to defend themselves from the raids of their neighbours. The AwaNkonde and AWemba are the principal cattle keepers. Cannibalism is very rare. The tribes of BaRotse-land are great hunters, especially the MaSupia. Most tribes smoke tobacco and hemp, the latter in gourd or horn water-pipes. In the east, huts are circular with conical roofs; those of the MaNganja are oval; of the BaRotse and MaMboe, rectangular or circular. Pile-dwellings are found on the east shore of Nyassa. Nearly all these tribes are good smiths, especially the AWemba, MaNganja, BaRotse, and MaKalanga; the last named make very

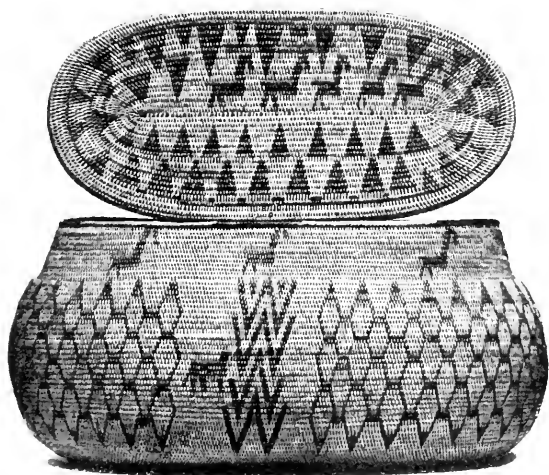


FIG. 184.—Large basket with woven pattern. BaRotse, NW. Rhodesia.

good pottery, but are surpassed in this respect by the BaRotse; both are excellent wood-carvers. Cotton is largely spun, and the basket-work of the tribes north of the Zambesi, especially the BaRotse, is excellent (fig. 184). Art is seen at a higher level than heretofore: the ornamental designs of the MaKalanga are often very graceful, though frequently overloaded with detail (fig. 185). The chief weapons are the throwing-assegai with tanged blade (fig. 164, 16), and the bow with sinew string. The AWemba and ALungu not long ago adopted Zulu methods and arms (stabbing-assegai and oval hide shield), but the latter shortly afterwards abandoned them. Missile clubs are universal, and also axes with very narrow blades passing through knobbed hafts.

The eastern tribes live under the personal rule of chiefs; the BaRotse empire is administered by means of an elaborate organization of officials with the king at the head. The clan system exists among BaRotse and MaNganja. Marriage is by purchase. Initiation ceremonies are performed on boys and girls at puberty: burial customs are too various for description: contracted burial is found among the AwaNkonde and AJawa, upright burial among the MaKorikori. The poison ordeal is very prevalent. All these tribes are fond of music and dancing, especially in the

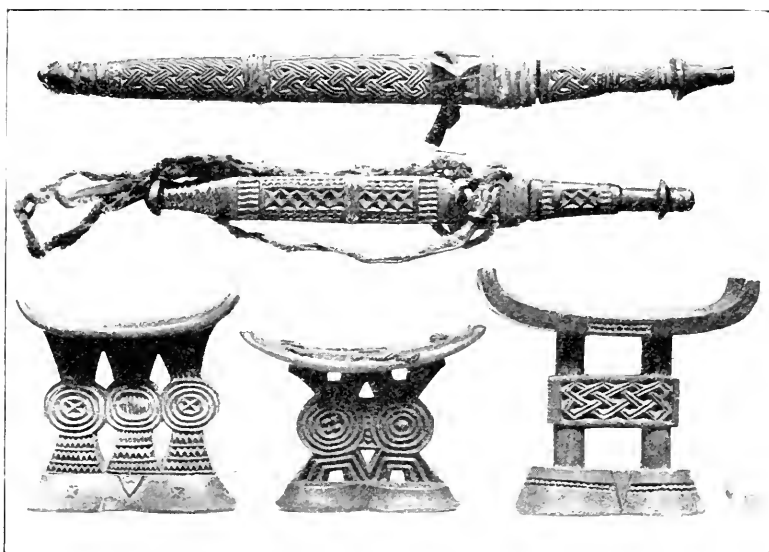


FIG. 185.—Knives with wooden sheaths, and wooden pillows, MaKalanga, Mashonaland.

south and west. Drums, rattles, xylophones, and 'pianos' with iron keys (e. g. fig. 201) are universal; flutes and horns (Nyassa) and the musical bow (in the south and west) are also found. A form of *mancala* (see p. 202) is general throughout Nyassa-land. Ancestor-worship is universal, and the *musimo* (ancestral spirits) are of primary importance, though a vague supreme divinity, to whom no offerings are made, is usually recognized. Belief in transmigration is common (lower Zambesi, MaKalanga, BaRotse). Divination by means of wooden dice or knuckle-bones is also frequent, especially among the BaRotse and MaKalanga; black magic is much feared, and many hundreds have fallen victims to the charge of sorcery.

The tribes next to be considered are those inhabiting a more southerly region of British South Africa than those last described, and German South-West Africa. They can be divided into three main groups. Bushmen, Hottentots (or Khoi-Khoi), and Bantu. The Bantu also fall into three main divisions. Firstly there is the central group or BeChuana, which at the beginning of the nineteenth century occupied the greater part of the interior plain north of the Orange River, and include among many others the BaHurutse, BaTlapin, BaRolong, BaKwena, BaMangwato and BaSuto tribes: the so-called Kalahari Bushmen are usually to be reckoned as belonging to this group. In the second place we find the eastern or Zulu-Xosa group, which occupied the eastern coast south of the Sabi river, and in recent times part of the interior highlands also; it includes the AmaXosa, AmaTembu, AmaMpondo, AmaZulu, AmaSwazi, AmaTonga, and many others. The third or western group occupies the tract between the western fringe of the Kalahari desert and the Atlantic, including the OvaHerero, OvaMpo, and Berg-Damara (the last of Hottentot speech). The Bushmen, now nearly extinct, in early times occupied practically the whole of South Africa, but were rapidly being forced into the arid interior plains and mountains by Bantu and Hottentots when the white settlers arrived. The Hottentots can be divided into three groups, the Namaqua of Namaqua-land, the colonial Hottentots from the Cape eastward to Bantu territory, and the Korana on the Orange, Hart, and Vaal rivers. The Bushmen are the aborigines, and formerly extended much farther north, since their remains have been found in British Central Africa: the Hottentots seem to be related both to the Bushmen on the one side and the Bantu on the other. The BeChuana were later arrivals than the Hottentots, though they belong to an earlier wave of migration than the Zulu-Xosa, who, however, travelled more quickly and finally outflanked them. The BeChuana migration took place in several successive waves, the later comers overtaking the pioneers and either annihilating them or reducing them to the condition of the most abject serfdom. The Leghoya, BaKalahari, and BaLala are relics of these pioneers, and the last now exhibit to a greater or less degree a strain of Bushman blood. The tribal history of South Africa as far as is known is a tangled skein of migration, war, secession, and extermination; and tribal movements, such as that which resulted in the MaKololo occupation of Barotseland mentioned above, are common. Two of the most important of these need especial mention, the migrations of the MaTabili and ANgoni. In 1817 Umsiligazi, one of the *induna* (head-men) of the great Zulu chief Chaka, revolted and fled north with a large following. These were the MaTabili: they settled first in the Transvaal, but later, owing to the arrival of the Boers, moved further north into that portion of the country known as Matabi-



liland (*see* above, p. 208). The WaIche of the Ruaha river, a Swazi tribe, were in occupation of the country at the time, but were driven out to the north.

The history of the ANgoni is similar: they also revolted from Chaka, and after wandering on the Sabi River joined Umsiligazi's band of MaTabili about 1830: but their chief Zungandawa quarrelled with Umsiligazi, and after a battle led his men further north, crossed the Zambesi and fought their way through to Fipa on Tanganyika. Before this one of his head-men, Chikusse, had left him and settled to the south of Nyassa. After Zungandawa's death the ANgoni gradually split up: dissensions arose among his sons; powerful induna seceded and set up as chiefs on their own account. One branch went north, and succeeded in penetrating as far as the Victoria Nyanza, where they are known as Ruga-Ruga: others are found to the east of Nyassa, under the name of MaViti, and in Portuguese territory, where they are called Landin. Other marauding tribes of Zulu origin, more or less connected with the ANgoni, are the MaZitu to the north of Nyassa, the WaTuta to the north of them, and the MaNgwangwara to the east.

Dress is composed entirely of skins (or, in rare cases, bark-cloth) and the skin mantle (*kaross*) is very characteristic of the area; the peculiar costumes of the Herero women with their leaf-like appendages and iron and egg-shell beads call for special mention. Hair-dressing is not elaborate: Zulu married men wear a fibre 'head-ring' sewn to the hair and plastered with wax or earth. Ornaments are worn in great variety. The Namaqua alone tatu; tooth mutilation is found among the Herero, nose-piercing among the Bushmen. Circumcision is found amongst all the Bantu except the Zulu tribes, amongst whom it was abolished by Chaka. The Bushmen are hunters, the Hottentots and Western Bantu pastoral, the eastern and central Bantu agri-

FIG. 186.—Digging-stick with horn point and stone weight. Bushman, S. Africa.

culturists usually possessing at the same time large herds of cattle, and the diet of the people varies accordingly. Cattle are only occasionally slaughtered for food. Huts are of two kinds, beehive (East and West Bantu and Hottentots), and circular with conical roof (BeChuana); the *tembe*, or continuous line

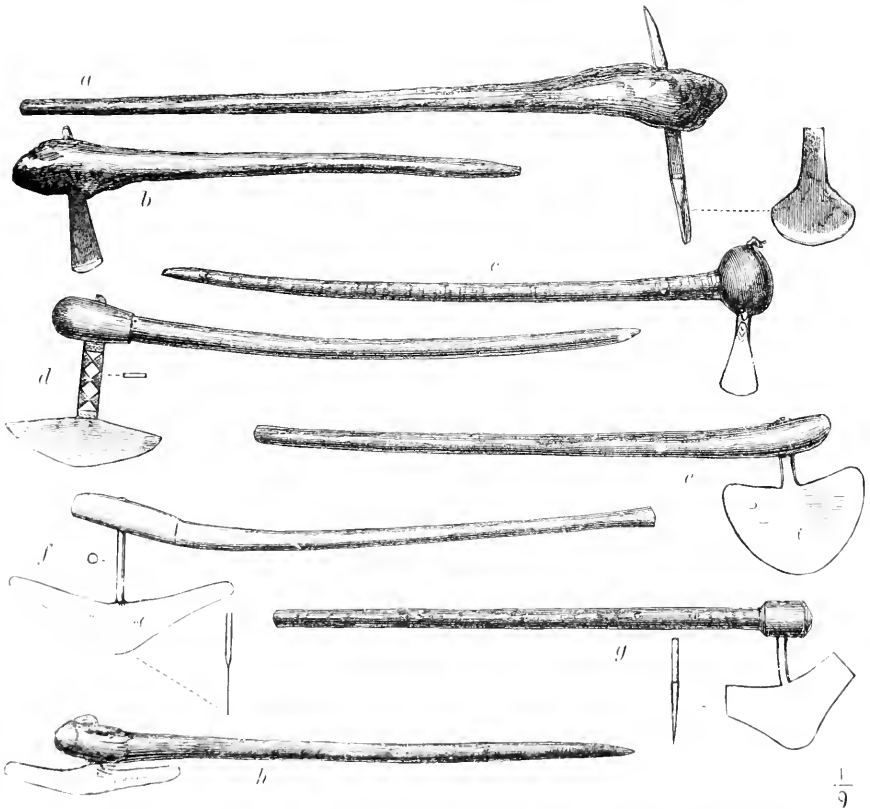


FIG. 187.—Axes from South Africa. *a, b*, Zulu (agriculture). *c*, Zulu-Xosa (war). *d*, BeChuana (war). *e, f, g*, BaSuto (war). *h*, BeChuana (war).

of dwellings, is found amongst the WaHehe. Pile and tree dwellings were adopted by the BaKuena (BeChuana) tribe after they had been broken up by raiders. Tobacco is used everywhere for smoking and snuffing. The Bushmen were living in the stone age at the time of their discovery, using stone knives, which they often prepared on the spot and threw away after use; and a digging-stick with stone weight and horn point (fig. 186). All

the other tribes smelt and work iron, and the BeChuana excel

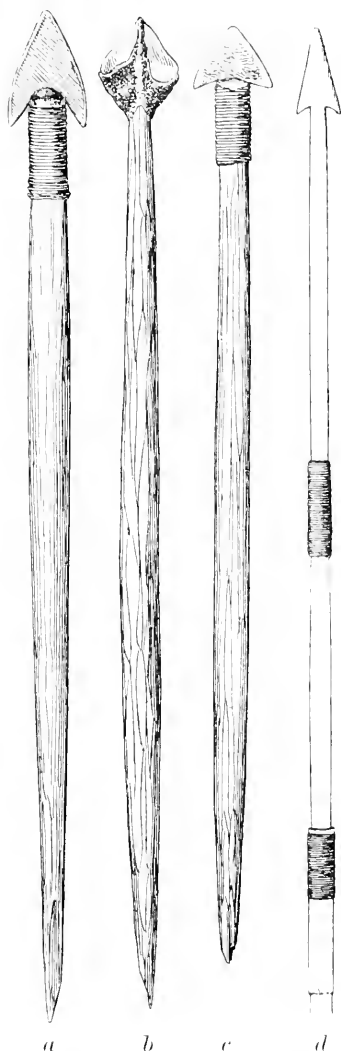


FIG. 188. — Bushman arrow-heads, S. Africa. *a.* Slate point. *b.* Quartz flakes. *c.* Iron. *d.* Bone.

in this respect, as in all crafts. Wooden vessels and even baskets (the coiled variety) are used for milk, and rude pots are also made which are far inferior to those of the MaKalanga. The Bushmen are remarkable for their cave-paintings and sculptures, depicting hunting-scenes, dances, &c., which display a capacity for artistic expression far beyond most African tribes.

The Zulu and Xosa are the fighting tribes, none of the rest being at heart warlike: and among the former a very strict disciplinary system was established by the great chief Chaka, who abolished the throwing-assegai, which is the typical weapon of this area, and introduced the stabbing-assegai: by this reform he forced upon his warriors the necessity of coming to close quarters, and from that time the Zulu became the dominant people. Bows and arrows (fig. 188) were the weapons of the Bushmen, the latter poisoned: clubs (*kerries*) are universal. Axes with hafts of wood or rhinoceros horn are common (fig. 187). Shields of hide are found amongst all Bantu except the Herero: those of the Zulu are oval (fig. 163 *d*), of the BeChuana round, square, winged (fig. 189), or like a flattened hour-glass. The Bushmen live in small scattered groups: the Hottentots under patriarchal chiefs whose power is limited by a council, the Bantu under absolute chiefs who, among the military tribes, were regarded almost as deities.

The BeChuana are divided into tribes, each with a *siboko* (crest

or emblem), usually an animal or plant, which they refrain from eating. Initiation is practised on Xosa and BeChuana boys. The dead are buried in various fashions. Musical instruments are not numerous, the most widespread being the musical bow: primitive drums are found amongst the Bushmen, reed flutes amongst the Bushmen and BeChuana, and 'pianos' with iron keys (e. g. fig. 201) among most tribes. Dancing is popular everywhere. Various games are played: characteristic of the eastern Bantu was the sport of racing trained oxen. Religious ideas are vague: Bushmen and Hottentots believe in a number of evil spirits needing propitiation: ancestor-worship is characteristic of the Bantu. Personal charms and protective magic are universal, and rain-making is of great importance to the agricultural tribes, especially the BeChuana. Fear of sorcery is very common among the eastern Bantu tribes, and the 'smelling-out' and slaughter of thousands of alleged sorcerers was carried out on a wholesale scale, the practice relieving the chief of obnoxious or too powerful subordinates. The mythology and folklore of this region is very rich, especially amongst Hottentots and Bushmen.

The area next under consideration is that to the north and east of the regions described in the last two sections; it is bounded on the north by the river Congo and, to the east of the upper waters of that river, by the equator. This enormous tract comprises so great a number of tribes that only the more important can be mentioned here. On the high plateau forming the watershed of the Zambesi and Kasai are found the Lobale and Luchaze, who seem to show affinities with the tribes of BaRotse-land: to the north of them are the BaLunda, amongst whom a mighty empire flourished in the eighteenth and latter part of the nineteenth centuries, extending from the Kwango to beyond the Lualaba. A word must be said about the rise of this empire, since it explains

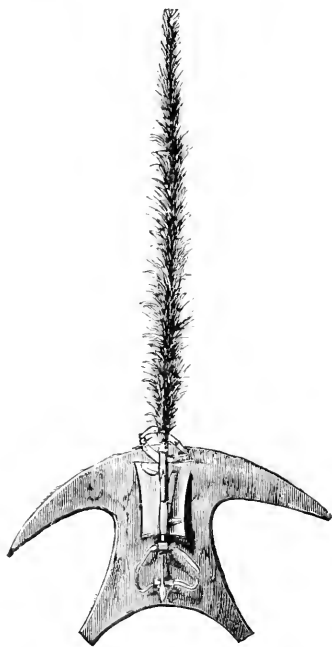


FIG. 189.—Hide shield. BaSuto, S. Africa.

the position of many of the neighbouring tribes at the present day. About three centuries ago the BaLunda, who lived mainly by agriculture, recognized as ruler an immigrant hunter from the BaLuba to the north-east: he gradually extended his power and laid the foundations of the Lunda empire. He had with him a number of BaLuba followers, who, however, were far outnumbered by the subject BaLunda. Certain irreconcilable Lunda chiefs from time to time seceded and travelled west, followed by a few adherents: better armed than the aborigines they encountered, they often imposed themselves as rulers, and, becoming merged in their subjects, constituted a new tribe. In



FIG. 190.—Wooden pigment-boxes. BaMbala tribe of BuShongo, Congo State.

this way arose the Kioko, formerly to the south-east of the BaLunda, but now scattered among them, of whom the MaKosa between the Kwango and Kasai are a branch: the Songo between the Kwango and Kwanza: the Imbangala between the Tala-Mugongo range and the Kwango, and the related Ba-Achinji on the opposite bank, also the Hollo Bondo and Jinga further west. To the south of these Angola is peopled by a number of tribes usually termed collectively Ganguela, and the state of Bihé was founded by an admixture of Songo and Ganguela called Binbundo. The Imbangala are a mixture of immigrants and BaPindi aborigines, but the main body of BaPindi migrated to the country between the Kwilu and Wissman Falls on the Kasai; at a later time, a branch of the Imbangala, under the name of BaKwese, occupied

a tract of the country to the south-west of them. The son of the BaLuba chief (who founded the Lunda empire) by a Lunda woman of chiefly rank, was named Yanvo, and subsequently 'Muata Yanvo' became the hereditary title of the rulers of the Lunda empire. These rulers continually added to their sphere of influence by sending out relatives to form tributary kingdoms; in this manner arose the states of Kazembe on the east and Mai on the north.

The former grew so powerful that it finally became independent as the power of the parent state declined: it was, however, overthrown by Msiri, a WaNyamwezi adventurer, who became chief of the BaSamba in the south: Msiri himself was overthrown on the arrival of Europeans. Further north on the Lualaba was another kingdom, Kasongo, ruled by chiefs of the same family as the founder of the Lunda Empire, BaLuba, or as they were called in the east, WaRua. This great people, divided into a great number of tribes,



FIG. 191.—Wooden snuff-mortar. BaMbala, Kwilu River.



FIG. 192.—Wooden head-rest. N. BaMbala, Kwilu River, Congo State.

have spread across the continent as far as the Kasai, dividing the BaKete aborigines, who are found to the east of that river, into two portions: in the west the BaLuba are known as BashiLange. An important section of BaLuba called BaSonge (including the BaSanga), to whom the Zappo-Zapp, a mongrel tribe, are related, are found between the Lubi and Lomami. North of them are the BaTetela people, including the BaKussu and MaNyema who have wandered down from the north-east. East of the Lualaba to the north of the BaLuba are the

WaRegga, the MaNyema, and the BaKumu. WaNgenia, a water-folk, are found almost everywhere in the Lualaba. In the area drained by the Kasai north of the BaKete are the BaKuba, arrivals from the north, who call themselves BuShongo, or 'people of the throwing-knife'. They are divided into a number of sub-



FIG. 193.—Old wooden cup. BuShongo, Congo Free State.

tribes, of which the most important are the BaMbala (chief tribe), BaNgendi, BaNgongo, and Isambo, the last of which is independent. The BuShongo are particularly interesting as the founders of an empire which reached its zenith just about the same date as the foundation of the Lunda empire, and still survived when the latter had fallen into decay; they were originally immigrants from the north, from the neighbourhood of the Ubangi and Shari rivers. North of them again are the far less civilized BaSongo Meno, with



Old embroidered dancing-dress of palm-fibre. Ba-Mbala tribe of
BuShongo, Congo State.

whom they have to some extent intermingled, and the BaNkutu : north of the latter are the Akela and a large number of tribes known as BaLolo and Mongo. Scattered bands of pygmies are also found in the forests of this region, especially in the BuShongo country. Between the Kasai and the Loange are the Bashilele, and TuKongo, both of whom are early branches of the BuShongo people. Between the Loange and Kwango are a large number of tribes, BaBunda, WaNgongo, BaSongo, BaSamba, BaMbala, BaYaka, BaHuana, and BaYanzi. The last two appear to be of northern origin, and the BaHuana may be related to the BaTeke of Stanley Pool. Between the Kwango, the coast, the lower Congo, and the peoples of Angola are the BaKongo, including the Bashi Kongo, often wrongly called Muchi-Kongo, BaSundi, and BaBwende.



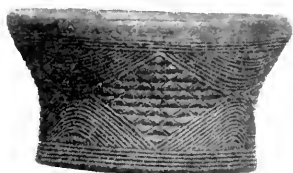
FIG. 194.—Wooden standing-cups. BaMbala tribe of BuShongo, Congo State.

In this region the culture of the parkland merges into that of the forest. In the east the BaTetela and BaLuba, in the south the BaLunda, Kioko, Lovale, &c., represent the former. The culture associated with the forest-area and its borders as opposed to that of the eastern and southern parkland is found in its greatest purity among the Kwilu tribes. Except the tribes mentioned as possessing the parkland culture, who wear skins, the peoples of this area wear palm-cloth: bark-cloth is known to the BuShongo. Hairdressing is often very elaborate and the varieties are too numerous to mention. Painting with the red dust of the *lukulu* wood is common throughout the Kasai watershed, and cicatrization (figs. 24, 195) and tooth mutilation reach their most elaborate pitch in this area. Circumcision is nearly universal and often, in the west usually, accompanied by initiation into a secret society. All these tribes are agricultural and most



FIG. 195.—Wooden figure from the Bena Lulua of the Kasai District, Congo Free State, showing cicatrization.

a



b



FIG. 196.—Wooden cups. *a*, BaBunda, *b*, BaPindi ; Kwilu district.



FIG. 197.—Wooden cup from the BaYaka, Kwilu River.

are expert hunters also: the chief food is manioc and, to a less extent, maize, but meat is preferred. Cannibalism is very common (especially the BaTetela, N. BaMbala, BaHuana, and BaYanzi). Tobacco smoking and snuffing (fig. 191) are universal. Circular

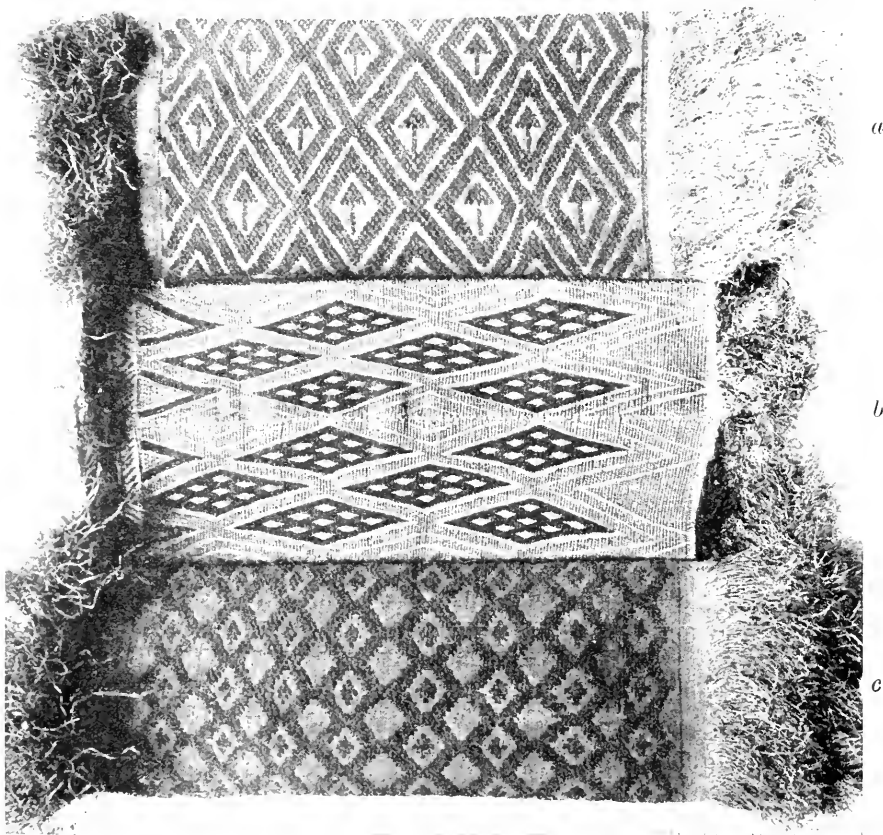


FIG. 198.—Palm cloth with inwoven patterns from the Kwilu.
a and *c*, BaPindi, *b*, BaBunda.

huts are found amongst some tribes in the south and east and beyond (Lovale, BaTetela, BaBihé, &c.); elsewhere the buildings are rectangular. Pile-dwellings exist among the BaLolo. The tribes of the Kasai watershed and the BaLuba are craftsmen of no mean order: while the BuShongo, in wood-carving and cloth

embroidery, far surpass any other African people (Pls. X and XI and figs. 15, 190, 193, and 194). Most tribes work iron and copper (the last coming from the Katanga), and the most skilful smiths are the Kioko, BaLuba, BuShongo, BaYanzi, and some tribes of Angola. The art of the BuShongo is remarkable: not only are their wood-carvings exceedingly graceful in outline

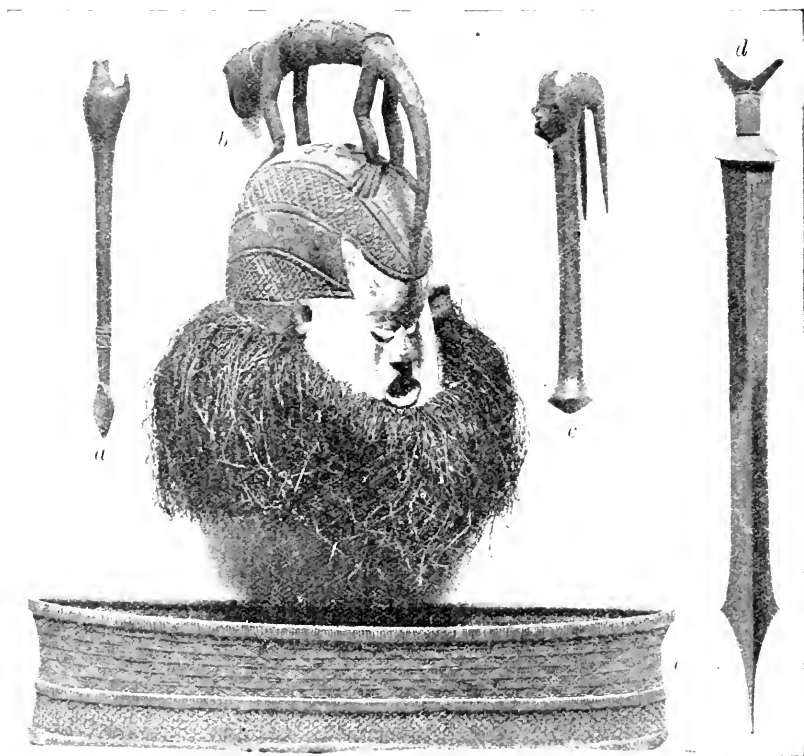


FIG. 199.—Objects from the Kwilu district. *a*, BaBunda hunting-whistle. *b*, BaYaka fetish mask. *c*, BaPindi hoe-handle. *d*, BaBunda sword. *e*, BaKwese basket.

and covered with patterns of singular beauty, similar to the embroidered designs on their cloth (which often recall our 'Late Keltic' period, Pl. X), but the art of portraiture is practised amongst them, and the wooden statues of their early kings are the most striking products of indigenous African art (Pl. XI). The two forms of culture in this district are illustrated by the weapons: in the west centre and north the bow is almost the sole weapon: in the east



Contemporary portrait-figure in wood of Bope Pelenge, great-chieft of the BuShongo, c. 1790. Kasai District, Congo State.

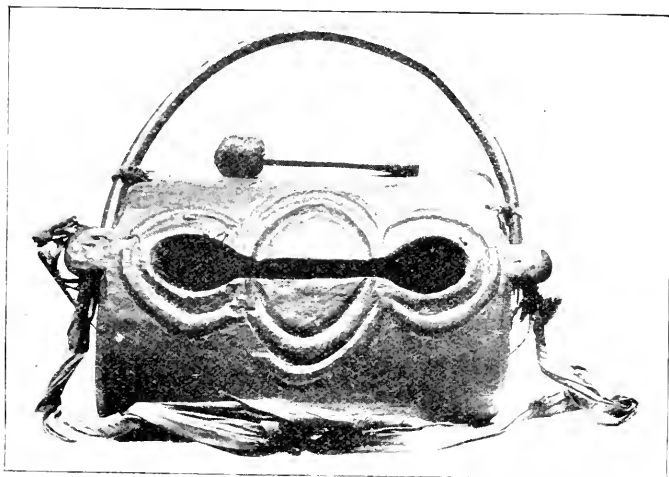


FIG. 200.—Wooden gong. MaNyema tribe, E. Congo Free State.

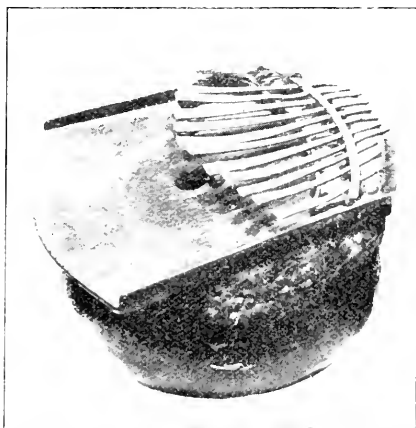


FIG. 201. 'Piano' with gourd resonator. Lobale tribe, Zambesi-Congo watershed.

and south spears are found also (fig. 161, 13, 14), and the bowstrings are occasionally of sinew (Lobale). Knives (fig. 208, *a*, *g*, *h*) and axes are found in a variety of forms: the throwing-knife exists only in conventional form as currency among the BaSongo Meno and BaNkutu, and in the name of the BuShongo, which means 'people of the throwing knife'. Swords (MaNyema, BaBunda,

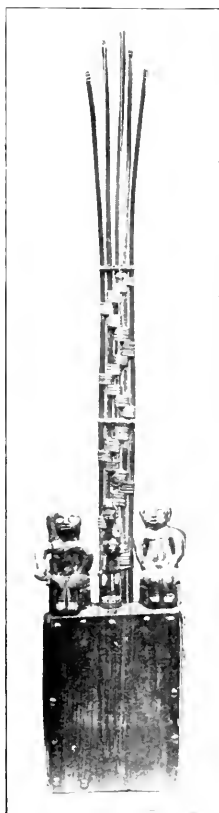


FIG. 202.—West African type of harp.

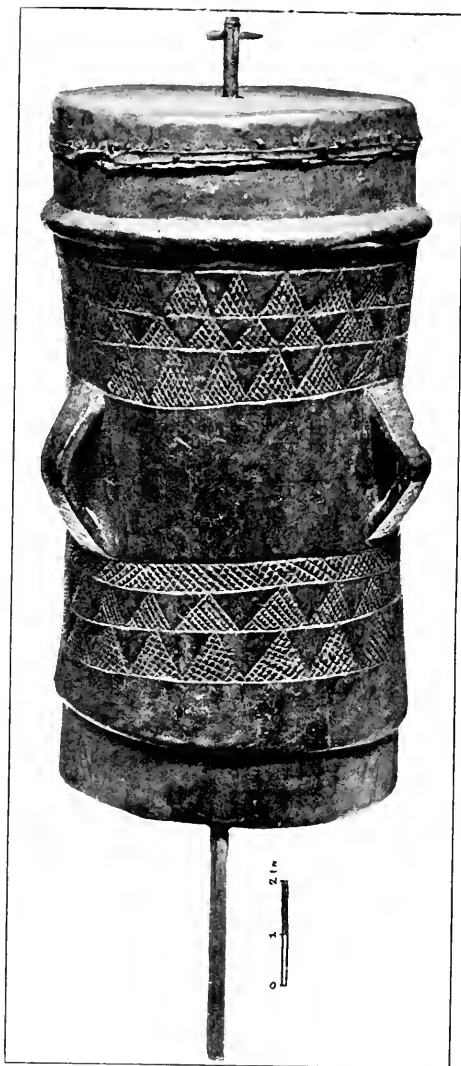


FIG. 203.—Friction-drum. BaYaka, Kwilu River, Congo Free State.

fig. 199. *d.* BaLolo) and *chuls* (BaTetela, Angola) are rare. Shields occur sporadically, but tend to become obsolete.

The tribes are governed either by independent village chiefs

(parts of Angola, BaMbala, Southern BaHuana, BaYanzi, BaSongo Meno, BaNkutu, &c.), or by paramount chiefs administering a wide tract of country through a hierarchy of officials (BaLuba, BaLunda, BaTetela, BuShongo, Northern BaHuana, BaYanzi, BaKongo, &c.). Especially noteworthy are the empires established by Muata Yanvo (Lunda), Kazembe, Kasongo, and



FIG. 204.—Large wooden ceremonial mask. BaTetela tribe, Congo State.

Msiri (BaLuba), and those on the Kwango (BaYaka), among the BuShongo, and at San Salvador, the old capital of the kingdom of Kongo. The official hierarchy and the system of etiquette prevailing at the courts of some of these paramount chiefs (especially BuShongo) are astonishingly elaborate. Marriage is by purchase, but the consent of the woman is in almost every case necessary. A decayed form of totemism exists among the western BuShongo.

Inheritance varies, but the descent of property and rank in the female line is very common. Burial customs are various and are frequently accompanied by human sacrifice. Gambling and dancing are the usual forms of amusement, and *mancala* (see p. 202) is sporadic. Drums and gongs (fig. 200) are found almost everywhere, and many tribes have evolved a system of telegraphy by means of the latter (wooden pattern), the BaTetela being the most adept. 'Pianos' with iron or cane keys (fig. 201), harps, and whistles (fig. 199, *a*) are also widespread: harps (fig. 202),



FIG. 205.—Wooden fetish figure plastered with magic clay without which the figure has no supernatural value. Northern BaMbala, Kwilu River, Congo State.

musical bows (Angola, BuShongo), friction-drums (BaTetela, BuShongo, BaKete, Kwilu tribes, fig. 203, Angola), xylophones (BaSonge, BaTetela, BuShongo, BaKwese, and Angola), nose-flutes (BaHuana), and bull-roarers (BuShongo) also occur. The most common belief is in an evil spirit which is supposed to possess people and by their means cause death to others. Individuals accused of possession are usually subjected to a poison-ordeal: other means of divination are too numerous to mention. Fetish figures are very common, but usually depend for their power upon the 'medicine' applied to them (fig. 205). Some tribes believe in a supreme creator, and ancestor-worship, chiefly confined to the ancestors of the chief, is found among those tribes who have formed large states. Many, if not most, of these tribes believe that man possesses a double soul, one element of which leaves the body during sleep (this explains dreams), and the other only at death. Belief in transmigration is sporadic amongst the Kwilu and Kasai tribes.

The next area is extensive and may be divided into two sections. Of these the western comprises the negro and Bantu inhabitants of the land drained by the Congo and its tributaries to the west of the Ubangi, and by the Ogowe River (corresponding approximately to French territory south of 6 deg.). The eastern includes the negro and Bantu tribes between the Congo and the equator on the south, 6 deg. north on the north, the Nilotic tribes on the east, and the Ubangi and Gribingi on the west.

The collections illustrating the ethnography of the eastern section will be found on the eastern side of the Gallery, those relating to the western section opposite: the division is purely arbitrary and necessitated only by considerations of space, for,

ethnographically speaking, the one group merges insensibly into the other. Moreover the eastern border of the eastern section marches with the western border of the Nilotic tribes, who are connected both by blood and culture with the negro peoples of the Congo Free State.

On the Lower Congo on the north bank are the MaYombe, the BaSundi, BaBwendi, and BaLali, all closely connected with the BaKongo of the fourth section, the fourth being a mixture of BaKongo and BaTeke. These BaTeke inhabit a large area between the BaLali, the Alima, and the Upper Ogowe; colonies are also found south of the Congo, and it will be remembered that the BaHuana claim relationship with them. As far as it is known, the BaTeke are aborigines of the Upper Ogowe watershed, as the Bulu and BaSheke of the Lower Ogowe and Gabun. Into this territory have penetrated peoples of Kongo stock (BaVili) from the south, the Benga from the north, and the BaKota and Enenga, the BaKalai, the Osyeba, and the Fang from the north-east.

The history of these migrations is too complicated to give in detail, but it may be stated that the migration of the BaKota and Enenga took place under pressure from the Ndri, a negro tribe between the Upper Sanga and Ogowe; that of the BaKalai under pressure from the Fang, of whom the Osyeba were the advance-guard. The Fang appear to have travelled under pressure from the Momfu, right across from the Welle district in a north-westerly direction, until they were driven southwards and westwards by a people who may have been Fula. In addition to these more extensive migrations, the Mpongwe and Orungu peoples have moved in a northerly direction coastwards from the Upper Ngounié, and the Galoa have spread from the same neighbourhood along the main stream of the Ogowe. The Okanda Aduma (linguistic) family came, according to tradition, from the north, and include the Eshira. Thus all tribal movements in this region have been towards the sea, and seem to a great extent focussed on the Gabun and Ogowe estuaries.

Beyond the BaTeke are the BaBoma: further still, on the Lower Sanga, the BaSanga; and between the last and the Ubangi, the BaLoi and Bonjo. All these tribes are Bantu, but a number of negro tribes are found in this section between the Upper Sanga and the Ubangi, such as the Ndri, Banziri, Togbo, Languasi, and Manjia, of whom the Togbo are comparatively recent arrivals from the north-east.

The eastern section comprises a far smaller percentage of Bantu peoples. The triangular point of land at the Ubangi-Congo confluence is inhabited by the BaBangui who have spread far down the Congo as traders. It is said that the BaYanzi found at Stanley Pool are in reality BaBangui, but this is at least

uncertain. These BaYanzi differ culturally in many respects from the BaYanzi on the Kwilu, and there seems little in common between the two except the name. No less enterprising are the neighbouring BaNgala, of whom the inland section is called Ngombe: next come the BaPoto and then the BaSoko, north of whom are the many subtribes of the Ababua people. The

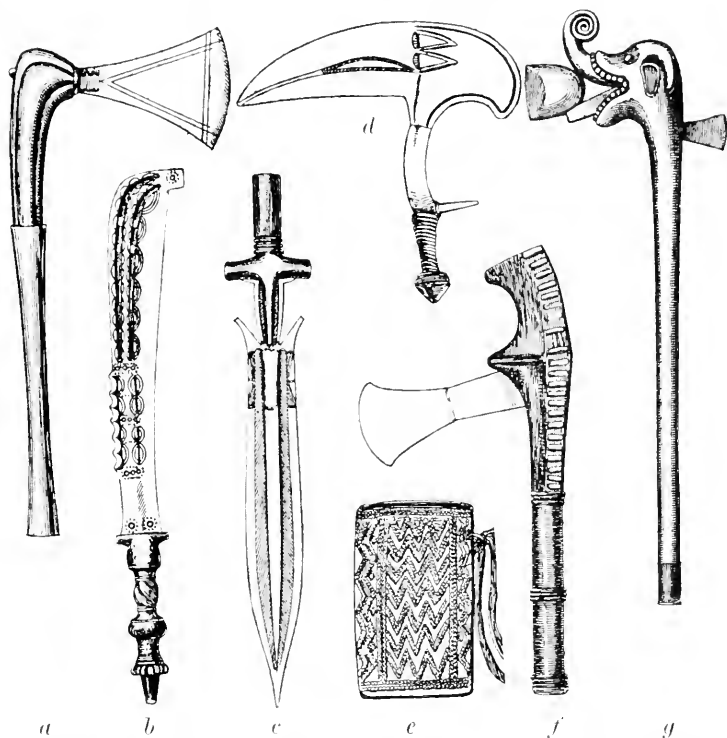


FIG. 206.—Knives and axes from West Africa. *a*, Dahomi. *b*, Ashanti. *c*, Fang and other Gaboon tribes. *d*, Fang throwing-knife. *e*, Sheath of *d* (brass). *f*, Gaboon tribes. *g*, Dahomi.

negro tribes are more numerous. East of the Ubangi and north of the Bantu are the Mongwandi. Sango. Watet, &c.; north of the Welle is the great Azandeh nation (including the Abandia, Bombe. Makarka, and Mundu) whose eastern neighbours are the Sakara; on the west are the Dor, described in the section on the Nilotic tribes. On the Gribingi are the Sara, Gaberi, &c. South-east of the Azandeh are the Abarambo, Mangbetu, Mege, Maigo, Momfu, Abisanga, Mabode, and Bakumu. The history

of the peopling of this district is very obscure: the scattered Momfu and Mege may have been the first arrivals, the former coming from the east; the Abisanga may have followed shortly after, and then the Mangbetu, who conquered the foregoing tribes and imposed their language and customs on them. The expansion of the Mangbetu received its first check at the hands of the Azandeh, who had meanwhile arrived from the north-west, and appear to have affinities with the Fula. Internal dissensions fostered by the Arabs arose; the empire established by Munza broke up; and the Mangbetu disappeared as a power, and even

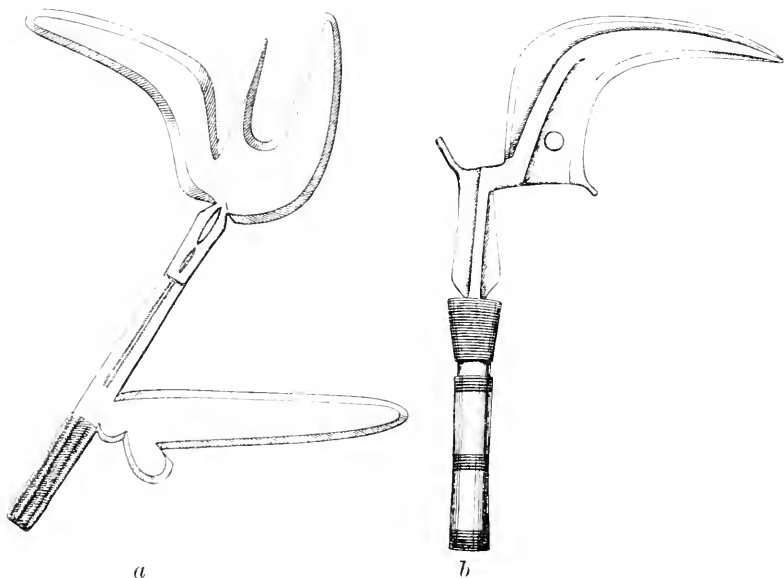


FIG. 297. - Knives from the Welle District, Congo State. *a*. Azandeh throwing-knife. *b*. Mangbetu chief's knife.

as a people, for those who still bear the name are by no means pure-blooded. The language and customs, however, remain.

Pygmies are found sporadically in both sections of this area, though they are more numerous in the east. They are known as variously Akka, Tikitiki, Wochua, BaLia (Welle Basin), BaMbutu and BaTwa (Ituri-Aruwimi and Semliki basins). Beyaga, Bebaya'a, and Betsan (Upper Sanga), BaBongo (Ogowé basin).

Skins and palm-cloth form the principal clothing in the west: bark-cloth is typical of the Welle watershed: women as a rule wear little clothing. Cicatrization, which is universal, is most extensive among the Bantu tribes of the east. Tooth-mutilation

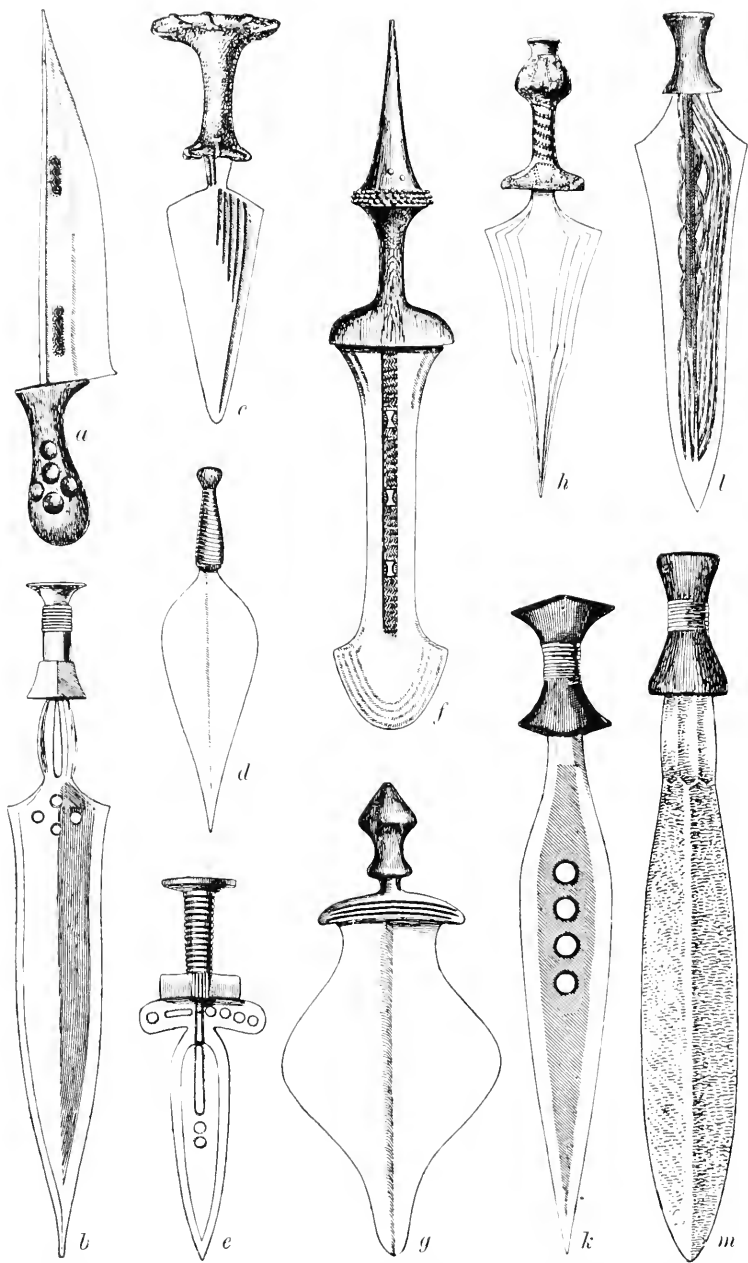


FIG. 208.—Types of knives from the Congo Free State. *a*. MaNyema, Upper Congo. *b*. Ababwa, Welle District. *c*. Makarka, Welle District. *d*. Momfu, Welle District (woman's knife). *e*. Mangbetu, Welle District. *f*. BaTetela, Upper Congo. *g*. Kasai. *h*. BaTetela, Upper Congo. *k*. Mege, Welle District. *l*. Mobati tribe of Ababwa. *m*. Ibembo, Rubi River.

and extraction are sporadic, and lip-plugs and nose-ornaments are found amongst the negro tribes of the west, the latter among some of the western Bantu also (Fang, Okanda, BaBuende). Hairdressing is as a rule elaborate, and wooden shapes, used as foundations, occur in the west (Fang, BaKalai). Circumcision

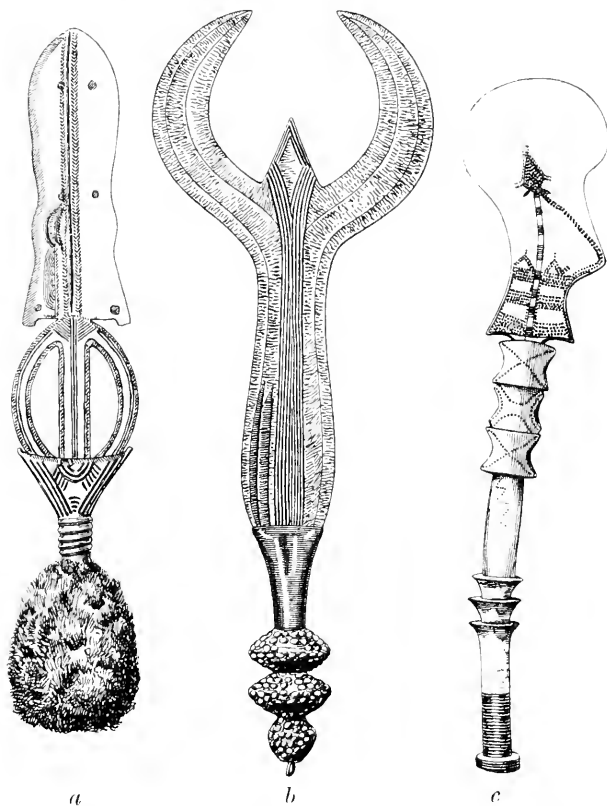


FIG. 209.—Knives from the Congo State. *a*, BaPoto. *b*, BaNgala. *c*, Momfu.

is universal in the Ogowe basin, non-existent among the negroes in the west, and, in the east, recorded only of the Mangbetu. Among ornaments, the enormous brass neckrings worn by the women of the BaBoma and neighbours are the most remarkable. All these tribes except the Pygmies are agricultural: and the men are also expert hunters and fishers. Manioc and maize are the staple food, except in the north, where millet is found. Cannibalism

is the rule rather than the exception (especially among the Fang, Ndri, BaNgala), and tobacco-smoking is universal. Huts are rectangular or circular, according as the tribe is respectively Bantu or negro. Pile-dwellings are found on the west coast. Pottery is good in this area, and the Bantu are superior to the negroes in this respect, especially in the east. Weaving is not so extensively practised as in the last area described. The working of iron, especially in the Welle district, reaches a high level. Spears are found throughout the whole area (fig. 164, 6-12, 18 and 20), but bows are more frequent in the west. Throwing-knives are found in both divisions (figs. 206, *d* and 207, *a*): the crossbow only among the Fang. Swords and knives exist in a bewildering variety

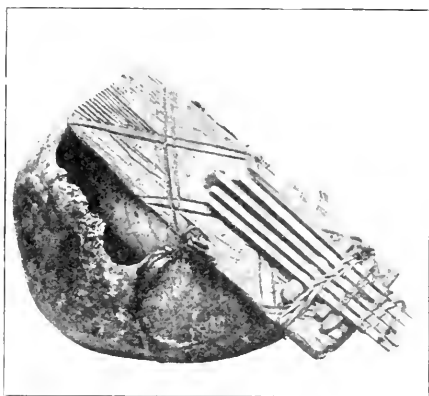


FIG. 210.—'Piano' with resonator made of a human skull, ε BaBangi tribe, Congo Free State.

of patterns in the east (figs. 207-209), and shields are also found here in greater numbers (fig. 163, *b*, *c*, *f*, *i*). In the west they are of wicker (though the Fang once used elephant-hide bucklers). In the east shields made of wood (Mangbetu, Abarambo, Ababwa), or covered with hide (Sara), are also found. In the west government is by petty chiefs: in the east, among the Bantu, a class of nobles often acts as a check on the chief, but among the negroes chiefs exercise, or once possessed, a widely extended power (Mangbetu, Azandeh). Marriage is by purchase. As to inheritance little is known, but it seems to be generally true that the son is the heir. Burial of the dead is usual, though the BaKalai cremate. Drums, wooden gongs, and whistles, are universal, and gong-signalling is common. The xylophone is

found in the east (Azandeh, Abarambo), the 'piano' with iron keys (e. g. fig. 201) in the west (BaTeke): a solitary specimen, with cane keys and resonator made from a human skull, represents the eastern division (fig. 210). Stringed instruments are rare except among the BaTeke, Azandeh (fig. 211), and Abarambo. Gourd rattles are more common in the west, wicker in the east. Little is known of the amusements of this region, though *mancala* (see p. 202), almost certainly of recent introduction, is played by the Azandeh. Most tribes have a vague idea of a supreme sky-god, but the active side of religion consists mainly in the propitiation of ancestral ghosts (chiefly in the west), and of evil spirits (chiefly in the east). Amuletic fetishes are found throughout: those in the west are usually anthropomorphic, those in the east not. The poison ordeal and other forms of divination are very widespread. The Pygmies are nomad hunters, living in small circular beehive huts. For the most part they copy the dress, ornaments, &c., of the

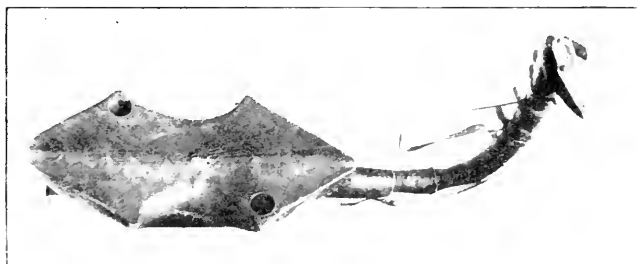


FIG. 211.—Harp. Azandeh tribe, NE. Congo Free State.

surrounding agricultural tribes, and are armed chiefly with the bow and poisoned arrows; a few spears and iron heads for arrows they obtain from their neighbours. They live in small groups centring round some expert hunter. They bury their dead, and some of them appear to have a vague belief in transmigration.

The next area to be described is very extensive, and embraces that portion of Africa between the region last described and the Atlantic on the south, the Egyptian Sudan and Libyan desert on the east, the Atlantic on the west, and the Mediterranean on the north. Though so large, it is represented in the Museum Gallery by comparatively small collections, and will therefore be treated as shortly as the complicated nature of its ethnology admits.

Three races are involved: the Negro (including both the Negro and Bantu) in the south; the Libyan or Berber; and the immigrant Semite (Arab) in the north. The Bantu enter but little into

the ethnology of this area, being confined to the Cameruns and the neighbouring island of Fernando Po.

The true negroes may be divided into those of lower type and culture inhabiting the coast and more densely forested districts, and those of higher type and culture found in the more open country inland. Owing to the fact that the inland tribes have continually pressed southward towards the coast (a pressure which has resulted in spasmodic invasions of different parts of the coast area accompanied by annihilation or enslavement of the low-type negroes), the two types merge one into the other; but it is probable that the lower type represents the first wave of negro immigration which peopled West Africa, while the higher represents a second.

These higher type negroes merge insensibly into the Libyan or Berber tribes on the north; and there are numerous tribes showing mixture of black and white elements in every proportion; white, because the Libyans are essentially a white race, in all probability identical with the dolmen-builders of Europe. Infiltration of Libyan blood into the Western Sudan had been taking place from the earliest times; but the expulsion of the Moors from

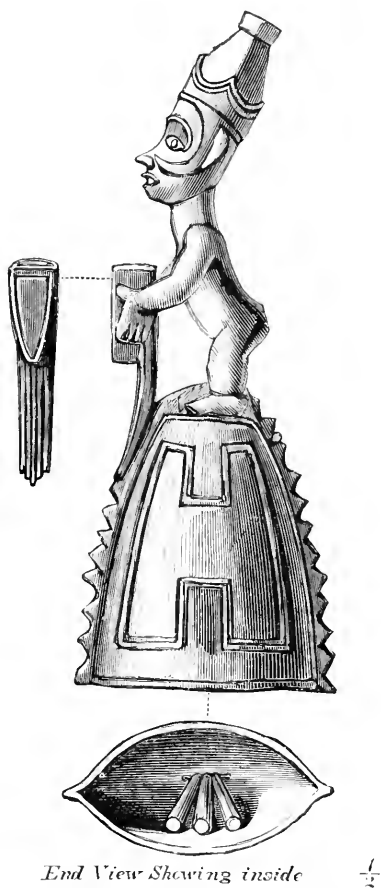


FIG. 212—Wooden rattle. Loango,
West Africa.

Spain at the end of the fifteenth century, and the exclusion of the peoples of North Africa from Europe, led the latter to turn their attention to the south: and a century later a regular invasion of the Western Sudan resulted. The confusion and desolation resulting from the wars waged by the Moorish troops

with the negroids and with each other left a lasting mark upon West Africa, which the later Fulani domination in the Hausa states only served to emphasize.

Of the Bantu tribes may be mentioned here the Bube of Fernando Po, the Dualla of the Cameruns river, the BaKoko north of the Nyong, the BaKwiri to the north of the last, the Abo hill-people of the river of that name, and the BaKundu of the forest west of the Mungo River. Further inland are the Yaunde, who are immigrants from the south and related to the Mpongwe, the Shinga, and their neighbours the Bati.

Beyond these are the negro tribes, the Mabum and Banyang of the forest, the Wute, Bali and other tribes of the parkland, many of which emigrated thither from Adamawa when the latter was conquered by the Fula. The little-known Munshi, Yergum and Montoil of the Benue, the Kibyen, Sura and Rukuba of Bauchi province, Northern Nigeria and the many tribes between the last and Lake Chad, of which little but the names are known, seem to show an affinity with this group; to the last also are related the tribes of the Shari watershed, some of whom were included in the area last described (Ndri, Mandia, &c.); the others are the Laka, Uia-ua, Awaka, Akunga, Tumok, Gaberi, and Sara. The Buduma of the shores and islands of Lake Chad must also be included. These tribes are little known and appear to be related to the negroes of the higher culture on the one side, and (perhaps more closely) to the Nilotic peoples on the other. To return to the coast: in Southern Nigeria are found, amongst others, the Ekoi, Ikwi, Efik and Akunakuma, Aro and Inokun on the Cross River, and to the west the Ibibio, of whom the Efik are an offshoot; beyond are the Andoni and Ijo, the latter of whom have mixed with the Efik to produce the

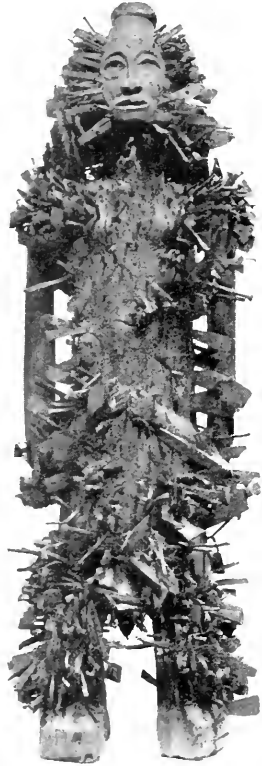


FIG. 213.—Fetish figure covered with nails and knife-blades, each of which represents a petition. Chiloango River, French Congo.

tribes of New Calabar and with the Ibo to produce the population around Brass. North of the last are the Jekri and Sobo, of whom the former seem to be related to the numerous Ibo tribes; and the Bini, who seem to a certain extent connected with the Yoruba. West of the Bini are the Yoruba tribes who moved south from the interior at the beginning of the eighteenth century; at first they were a united people under one supreme chief, but later the central control became weaker and weaker. The movement of the Yoruba to the coast was a consequence of the overrunning of the northern part of their territory by the Hausa after the conquest of the latter by Fula.

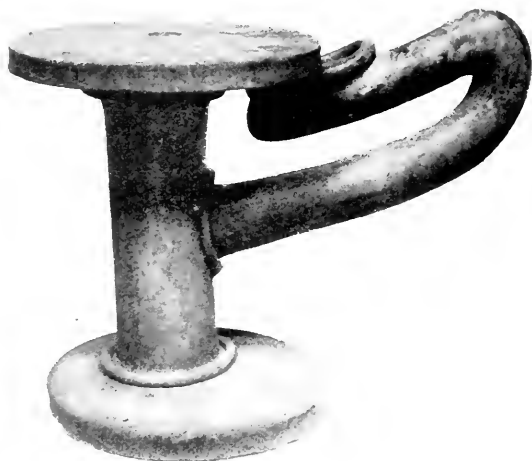


FIG. 214.—Ceremonial stool of solid quartz. Yoruba, West Africa.

Next follow the Ewe-speaking tribes in Dahomey and Togo. Of these the best known are the Dahomi, who were continually engaged in strife with the Yoruba. Further west still are the Tshi-speaking tribes of the Gold Coast, also immigrants from inland, of whom the Fanti and Ashanti are the best known. Beyond are the Agni-speaking peoples of the Ivory Coast, and then the tribes of Liberia, including the Grebo, Kru, Basa. Kpwesi, Gora, Vai and Gbandi. Then follow in order the Mendi tribes of Sierra Leone, and the Timni, Bagnori and Felup of French and Portuguese Guinea.

Before dealing with the negroes of the higher type, it will be best to say a word about the white Libyans to the north. The Berbers or Libyans, of whom the settled Chawia (Aures Mts.) and Kabyles (Bougie and Fort National), and the Nomadic Tuareg (Sahara), may be taken as typical, have greatly affected the history

and ethnology of the negro tribes of the south, with whom they have mingled to form tribes of every shade of complexion.

Whitest of these mongrel tribes are the Tibbu of Tibetsi and some of the Fula, a people originally of Senegal, but now settled as far east as Dar Fur. Some sections of the Fula have so mixed with the Songhai, Hausa, and other negro tribes that Fula of every shade are now found. Much has been written about this people: they have been identified as Hamites, as the relics of the shepherd kings of Egypt, as descendants of the Ancient Egyptians, and as the lost tribes of the Jews. But there seems little doubt that they are really of Libyan extraction. They first appear in history as settled in the extreme west near the Jolof (Senegal), who are now quite negroid, but in early times regarded themselves as a white people and were always considered by the early Arabs to be of Fula blood. This much is certain, that their mi-



FIG. 215.—Steatite figure from Mendiland, Sierra Leone.

grations have been from west to east, and any theory which derives this people from the east must rest on a purely conjectural westward movement assumed to have taken place in pre-



FIG. 216.—Bronze plaque showing king in supernatural character, wearing coral dress. Benin, West Africa.



FIG. 218.—Bronze plaque, Bini warrior bringing in a wounded captive. Benin, West Africa.



FIG. 217.—Bronze plaque, dignitary in court dress with attendants. Benin, West Africa.

historic times. The Tukulor and the many Mandingo tribes between the Upper Niger and the Atlantic, who belong mainly to the higher type of negro, possess an infusion of Libyan blood. These tribes



Ivory standing cup in three sections, showing European influence (sixteenth century). Benin, West Africa.

were the nucleus of the great negroid kingdom of Ghana (tenth and eleventh centuries, extending from the Senegal across the bend of the Niger). Negroes of the higher type are the Songhai situated within the bend of the Niger and to the east of it, who based a third empire on the ruins of that of Melle, the successor of Ghana (thirteenth and fourteenth centuries); their power at its zenith in the sixteenth century extended from Lake Chad to the



FIG. 219.—Bronze plaque showing European in sixteenth-century dress. Benin, West Africa.



FIG. 220.—Bronze plaque showing Spanish soldier in sixteenth-century dress with matchlock. Benin, West Africa.

Atlantic. The Hausa states, consisting originally of the seven towns of Biram, Gober, Kano, Rano, Zaria, Katsena, and Daura, were originally peopled by a negro race apparently similar to the early Songhai: they were conquered at the end of the tenth century by another negroid people of mysterious affinities coming from the east, who founded an empire lasting (with intervals such as the conquest by the Songhai in 1512, and by the Moors in 1595) until they were subjected by the Fula in 1807. The states of Bornu to the east of the Hausa, and of Kanem to the north-east

of Lake Chad, are peopled by Kanuri and Kanembu respectively, both of whom contain a Libyan (probably Tibbu) strain; the Bagirmi to the south of Kanem are more negroid, and form a link between the central Sudanese negro and the negroes of Central Africa. The people of Wadai are the Tama and Massalit negroes, and the Maba, who are a mixture of Negro, Fula and Arab.



FIG 221.—Large brass vase from Ashanti.

In this division clothing is furnished almost entirely by the vegetable kingdom, though the Bube formerly wore skins, and amongst the inland and desert tribes becomes very complete. Here the *Tobe* or wide-sleeved tunic is the typical costume, with or without trousers. Tuareg men and many Fula and Tibbu wear a veil (*litham*) which covers the lower part of the face, and is never removed. Cicatrization is found throughout the dark-skinned peoples; tatu among the fair-skinned. Nose and lip ornaments are found chiefly on the Upper Benue and Chad drainage areas, and tooth-mutilation is common among the negroid tribes. Hairdressing is very varied, and in places most elaborate. Circumcision occurs

among all Mohammedan peoples, and the tribes of the Cameruns and the coast as far as the Ewe. The ornaments of the Kabyles are particularly tasteful, and merit especial mention. The negro races are agriculturists and traders; the Fula, Tuareg, and Tibbu are pastoral nomads; the Berber agriculturists. Trade flourishes in this area on a larger scale than elsewhere in Africa. Manioc (forest area) maize and millet (parkland) and yams (Cross River) are the staple crops. Huts are both rectangular (Cameruns, except the Shinga; and coast, except the Ikwe, as far as Liberia) and circular (Upper Benue, and Chad drainage areas and part of Liberia). The higher type of negroes of the Sudan were in past times great builders, and constructed large mud-walled cities with a peculiar type of architecture. Hunting and fishing are practised everywhere. Horses, introduced into the Sudan by the Fula, are found amongst the Bini, Yoruba, Mendi, Gaberi, Kibyen, and neighbours; canels are largely employed by the Tuareg and Tibbu. Cannibalism is not common (Munshi, Ijo, Aro). Stone-working is represented by a peculiar



Bronze head of a girl wearing coral-bead head-dress,
Benin, West Africa.

ceremonial stool from the Yoruba (fig. 214); not less interesting, though less remarkable owing to the softness of the material from which they are made, are the steatite carvings found in the Mendi country, which are probably the work of previous negro inhabitants (fig. 215). Iron-smelting and working are widespread, except among the Bube, who were living in the stone age at the time of their discovery; the Bini acquired the art of bronze casting by the *cire perdue* process from the Portuguese of the sixteenth century¹ (Pl. XIII and figs. 216-220). Brass (fig. 221) and gold working and casting is largely practised in Ashanti. The best



FIG. 222.—Painted pottery. Kabyle, Algeria.

pottery is made by the Kabyles (fig. 222); that of the negro tribes calls for no special remark, and the baskets (coiled in the parkland, woven in the forest) are inferior to those of the Congo area. Among the nomad tribes most of the utensils are of wood. Cotton weaving and dyeing (indigo) is one of the staple industries of the Hausa country, and the Bini, Ashanti, and Mendi are also good weavers. The leather-work of Tuareg, Fula, Mandingo and Hausa is celebrated. The spear (fig. 164, 19, 21) as a weapon is practically universal, as are bows and arrows (except Tunok, Gaberi, Sara). The knife with a ring-handle is characteristic of part of this area (Wute, Bali, Munshi, Montoil), and throwing-knives are found locally (Gaber, Sara, Iaka, Tibbu),

¹ This question is treated in full in *Antiquities from Benin in the British Museum*.

also clubs and swords (the latter amongst all the Libyan tribes). Shields are of vegetable substances (negroid tribes, fig. 163, *a*) and hide (Libyan, fig. 163, *g*); and chain-armour, introduced by the Arabs, is seen occasionally in the Sudan. A military organization existed in some negro states (Dahomey, Ashanti, Yoruba) and the Amazon corps of Dahomey is famous. In the Cameruns, forest and coast area, government is by petty chiefs; larger kingdoms with a hierarchy of court officials are found among Bini,

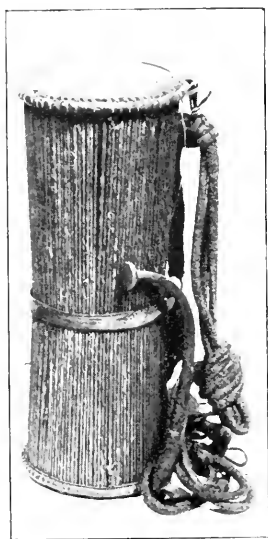


FIG. 223.—Type of drum common in British West Africa; the note can be altered by pressing the strings.

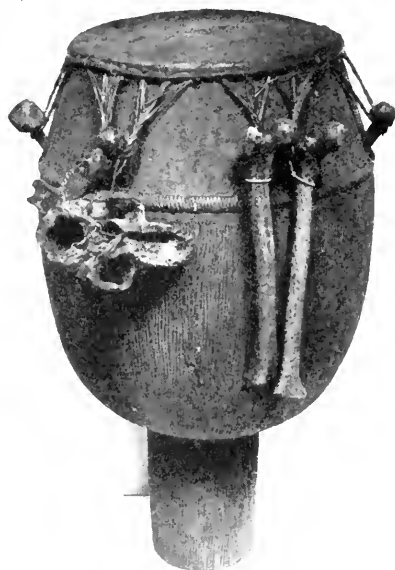


FIG. 224.—Drum sounded at human sacrifices. Ashanti, West Africa.

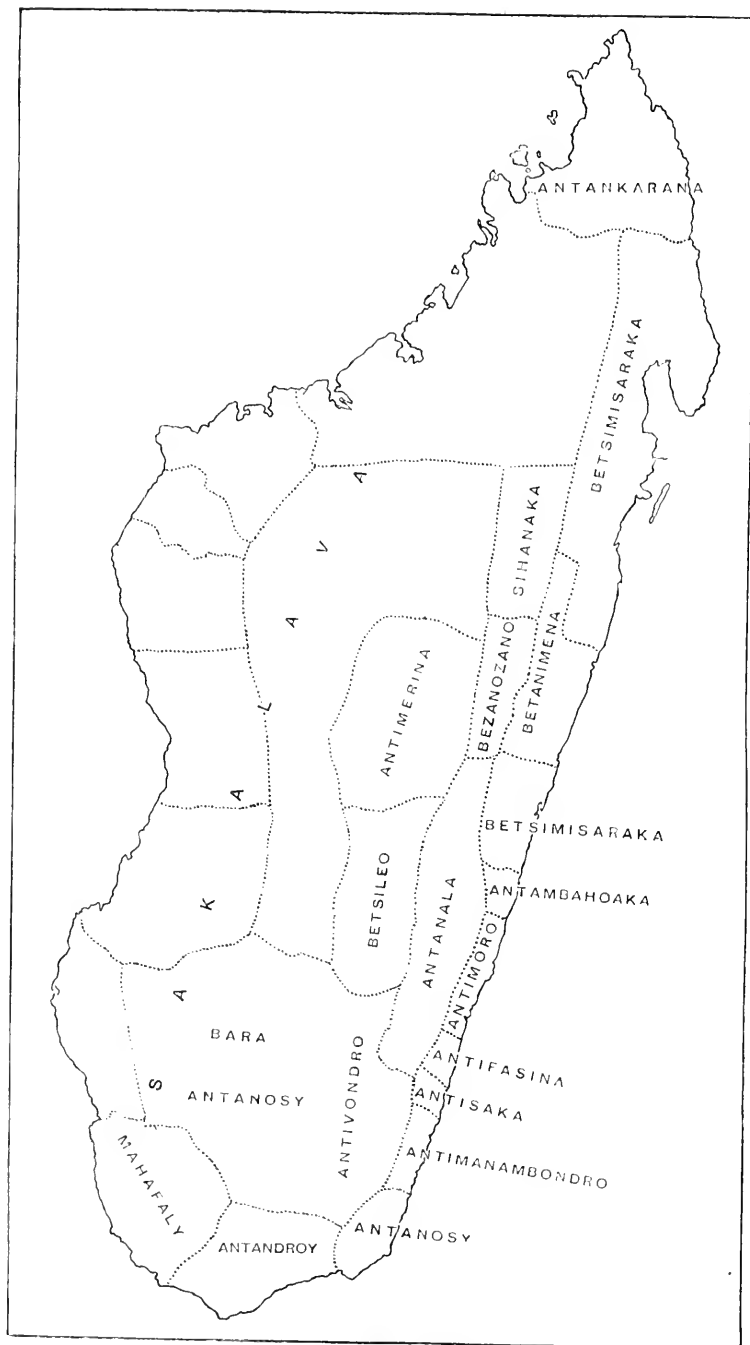
Dahomi, and Ashanti; patriarchal chiefs among the nomads and a democratic constitution amongst the Berbers. Marriage is by purchase, and the dead are buried with varying ceremonies; in most cases the heir is the son (Bali, Ijo, Jekri, Bini, Yoruba, Kru), less often brother (Ewe, Tshi) or sister's son (Bube). Descent is reckoned in the female line by Ewe, Tshi, all higher type Sudanese negroes, and Tuareg. The game of *mancala* (see p. 202) is found throughout the whole area under various names, and all kinds of competitive sports are largely practised. Drums (figs. 223, 224) are found everywhere except among the Bube;

also gongs of wood and iron, the former pattern being used in the Cameruns for transmitting messages. 'Pianos' (e. g. fig. 201) are found amongst Bali and Ikwe, and the xylophone amongst most of the western tribes, notably the Mandingo. Harps (Cameruns, Bini, Liberia), musical bow (Bube), horns (fig. 225), flutes and the bull-roarer (Bali, Efik, Bini, Yoruba) are also used ceremonially; some sort of fiddle is found wherever Mohammedan influence has penetrated. It is difficult to write in general terms of religious beliefs since research has hitherto been unequal. Some districts have been closely studied (Yoruba, Ewe and Tshi), but practically nothing is known of the paganism round Lake Chad. Belief in vague evil spirits is found in the Cameruns, but gods with well-defined functions are found along the coast to the west; tree and animal worship is also common, and of the latter form snake-worship is the most im-



FIG. 225.—Ivory fetish-horn ornamented with human skulls; from a juju-house. Andoni country, S. Nigeria.

portant. This, which seems to have prevailed amongst the primitive Hausa and Mandingo, has been carried by slaves to the West Indies, where it is known as Voodoo. Human sacrifice was a great feature of the cult of the royal dead and other ceremonies in the large kingdoms of the west (Ashanti, Dahomey, &c.). Belief in a double soul (Ewe, Tshi) and in transmigration (Banyang, Ikwe, Ibo, Yoruba) both occur. Connected with religion are the powerful secret societies which flourish among the negroes of this area; many of these are very large, far transcending the limits of the tribe, and exercise great political power. Some of them (such as the Leopard society of the Mendi) make murder their prime object. Poison ordeal and other forms of divination are general. The Sudanese and Berber tribes are all Mohammedan, though the religion is debased and certain restrictions, such as the veiling of women, are neglected; the Fula have been chiefly responsible for the spread of this religion amongst the negroes. The use of charms is universal amongst Mohammedans and pagans alike.



MAP C.—Madagascar.

MADAGASCAR

The population of the island of Madagascar has long been a puzzle to anthropologists, and the many attempts to disentangle the various elements of which it is composed have given rise to a large number of theories which it is impossible to discuss at length. The points to be noted are these:—The greater part of the population is negroid; the language spoken over the whole of the island and many institutions and customs are Malayo-Polynesian. A small section (Antimerina)—forming the dominant people in the nineteenth century—is of fairly pure Malay (or Javanese) blood, but is composed of sixteenth-century immigrants, whereas the language belongs to a very early branch of the Malayo-Polynesian family. It would be natural to suppose that the negroid element was African, for in later times large numbers of Africans have been brought over by Arabs and other slavers; but there are several objections to this view. In the first place, the natives of the neighbouring coast are not seamen, and the voyage to Madagascar offers peculiar difficulties owing to the strong currents. In the second place, it seems impossible that the first inhabitants, supposing them to be African, should have abandoned their own language in favour of one introduced by a small minority of immigrants; the few Bantu words found in Madagascar may well have been adopted from the slaves. In the third place, the culture exhibits no distinctively African features, but is far more akin to that of south-east Asia. There is much to be said, therefore, for the view that the earliest and negroid inhabitants of Madagascar were Oceanic negroids, who have always been well known as expert seamen.

Since the coming of the negroid population, which probably arrived in very early days, various small bands of immigrants or castaways have landed on the shores of Madagascar and imposed themselves as reigning dynasties on the surrounding villages, each thus forming the nucleus of what now appears as a tribe. The subsequent movements and conquests of these dynastic families and their subjects form the history of Madagascar. A certain number of the immigrant stocks can be distinguished from the writings of early travellers; the oldest being the Zafy-Ibrahim, now merged in the Betsimisaraka (*see* map for present position of the tribes). These seem to have come from Arabia, but in early times, since they recognized the patriarchs but not Mohammed. South of them landed the Zafy-Ramini, also Arabs, but dating from after the Hejira, possibly about 1150, and coming probably via India. They and a branch called Zafy-Rombo provided ruling dynasties for the Antanosy, and the Antanala and Betsileo respectively. The Zafy-Kazamambo, another Arab stock, perhaps allied, became rulers of

the Antimoro and Antambahoaka. Other Arabs founded a state in the north-west, called Bueni, and this state in its turn founded on the south-east shore a colony the inhabitants of which called themselves by the same name, Antalaotra.

The southern end of the island had been affected also by Indian immigration; the Zarabehavana, who provided the dynastic families for the Antifasina, Zafisoro, Antisaka, and Antivondro, are probably of Indian affinities. With the Zarabehavana some connect the Zafy-Manelo, who consolidated the Bara people; but it is quite as probable that the Zafy-Manelo were a branch of the Zafy-Ramini. The Antandroy received their rulers from immigrants called Zafy-Manara, of whom little is known. The Antisaka, mentioned immediately above, were responsible for the most extensive movements yet chronicled in Madagascar. From them a family named Maro-Serang detached themselves, and, proceeding north, conquered the entire western half of the island and overthrew the Arab settlement of Bueni. The tribes under their rule are now called Sakalava, among which must be included the Mahafaly.

Along the northern half of the east coast there has been a certain amount of intermixture with early Europeans, pirates, and slavers; in fact, the man who consolidated the Betsimisaraka as a people and provided them with a ruling house was a European half-caste (*Zana-malata*).

The Plateau of Imerina is inhabited by the Antimerina, of undoubted Malay (or Javanese) origin, who are often wrongly called Hova, which is the name of the class of freemen. They landed first on the east coast about four centuries ago, but suffered so badly from malaria that they moved inland. Here they lived peaceably for many years, intermingling to some extent with the Vazimba aborigines, and later becoming tributary to the Sakalava. Suddenly in the seventeenth century they threw off the Sakalava yoke, killed those of the Vazimba whom they had not assimilated, and began a career of conquest which raised them to the position of lords of virtually the whole island.

A few tribes of the original negroid stock still live their old life in independent villages, having fallen subject to no dynasty of foreigners before the Hova conquest. Such are the Antakarana, Sihanaka, Bezanozano, and Betanimena. With the exception of the early settlement at Bueni, all the various immigrant stocks have landed or been shipwrecked on the east coast, and the direction of all migrations has been from east to west, with the exception that the Sakalava movement, which began in a westerly direction, turned northwards as soon as the coast was reached.

Clothing is entirely vegetable, and the Malay *sarong* is found throughout the east; bark-cloth in the south-east and west. Hairdressing varies considerably, and among the Bara and Saka-

lava is often elaborate. Silver ornaments are found amongst the Antimerina and some other Eastern tribes, made chiefly from European coins dating from the sixteenth century. Circumcision is universal. In the east the tribes are chiefly agricultural; in the north, west and south, pastoral. Fishing is important among those tribes situated on coast, lake, or river. Houses are all rectangular, and pile-dwellings are found locally. Rice is the staple crop, and the cattle are of the humped variety. The Antimerina excel the rest in all crafts. Weaving, basket-work (woven variety) and iron-working is all good, especially the first two. The use of iron is said to have been unknown to the Bara and Vazimba until comparatively recent times. Pottery is poor. Carvings in the round (men and animals) are found amongst Sakalava and Bara, in relief (arabesques, &c.) among the Betsileo and others. Before the introduction of firearms, the spear was the universal weapon; bows are rare and possibly of late introduction; slings and the blowgun are also found. Shields are circular, made of wood covered with hide. The early system of government was patriarchal and villages were independent; the later immigrants introduced a system of feudal monarchy with themselves as a ruling caste. Thus the Antimerina have three main castes; Andriana or nobles (i.e. pure-blooded descendants of the conquerors), Hova or freemen (descendants of the incorporated Vazimba more or less mixed with the conquerors), and Andevo or slaves. The king was regarded almost as a god. Marriage by purchase is universal, and tests before marriage common (Sakalava). Death customs vary, but some form of burial is the rule; relics of former rulers were kept in a sacred hut and regarded with great veneration. An institution thoroughly suggestive of Malayo-Polynesian sociology is that of 'fadi' or tabu, which enters into every sphere of human activity. The most characteristic musical instrument is a harp made of a section of bamboo, of which strips of the rind are wedged up to form strings. Drums, flutes, clarinets, shell trumpets and cymbals (the last four of foreign introduction) are also found. Amongst amusements, *mancala* and bull-fighting may be mentioned. An indefinite creator-god was recognized, but more important were a number of spirits and fetishes, the latter with definite functions. Sacrifices (red cocks and oxen) were frequently made, and amulets, consisting of horns filled with 'medicine', were common. Divination, including the poison ordeal and casting of horoscopes, was very popular. Signs of tree-worship and of belief in transmigration are sporadic. At the present time, half the population of the island is, at least nominally, Christian (Antimerina, Betsileo, Betsimisaraka, Southern Antiboina, and the East Coast).

AMERICA

THE population of America is more uniform than that of any other continent; with the possible exception of the Eskimo, who approximate more closely to the Mongolian type, the tribes from north to south are surprisingly homogeneous. This physical resemblance is rendered the more remarkable by the extraordinary linguistic diversity which prevails throughout the continent.

NORTH AMERICA

THE ESKIMO

This people inhabits the Arctic Coasts of Greenland, of North America, and the Asiatic Coasts of the Behring Sea. 'Eskimo' is a name given to them by the Algonkin Indians, and means 'eaters of raw flesh': their true name is *Inuit*. They are a short, swarthy race, not much darker than Southern Europeans, with long straight black hair and rather oblique eyes. They may be roughly divided into three sections, the eastern, of Greenland; the central; and the western, of Alaska and the Behring Sea; but in spite of minor differences they are essentially one people, and the conditions of their life are everywhere very much the same. The western division has been more affected by contact with other peoples than the two others. Inhabiting the shores of a frozen sea where nothing can be cultivated and the only wood is driftwood, they have to rely upon various animals (seal, reindeer, walrus, &c.), not only for food and clothing, but also for a large part of the material of which their canoes, implements, and weapons are made. The ingenuity with which they have utilized their straitened resources under such unfavourable natural conditions is of the very highest order. They are an honest, hospitable, though dirty, race, amongst whom war is unknown.

Skins are prepared, and clothes are made by the women. Both sexes are dressed very much alike, wearing a hooded coat and trousers of deer-hide with the fur outside. An inner coat and trousers, with the fur turned inwards, are worn beneath the outer suit. Hide boots are also worn in duplicate in the same manner. Over all, waterproof semi-transparent garments made of walrus-intestine are often worn, and fur mittens cover the hands. Women's hoods are made very large in order that they may serve as cradles for carrying children; their boots are also high and loose, and small objects are carried in them. Women are tatued by a process of stitching with a sinew thread blackened by soot from a cooking-pot. Tatu on the cheeks and chin is

often an indication that a woman is married. The Western Eskimo are in the habit of inserting button-like lip-ornaments of stone below the corners of the mouth. Houses for use in winter (*iglu*) are dome-shaped, and made of blocks of snow or ice. The entrance is through a long low passage, and light is admitted by a thick pane of ice. On the sides of the hut are ice or snow seats, which when thickly spread with skins serve as beds at night. Though the only fire is an oil lamp, these huts are often so warm that the inmates divest themselves of their heavy clothing. In summer a kind of tent covered with skins is used instead of the hut.

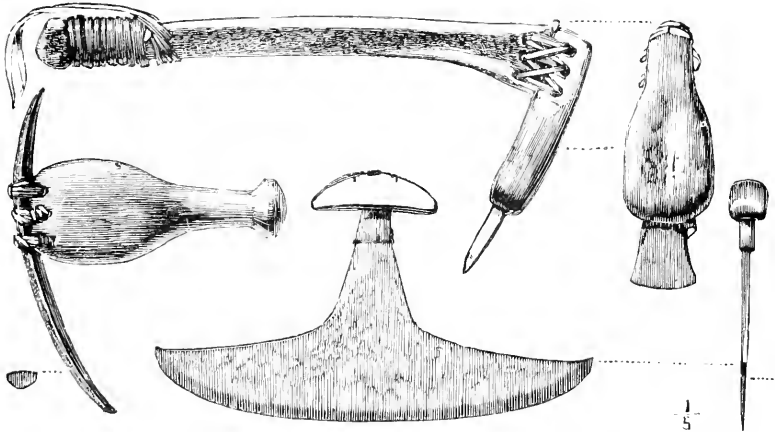


FIG. 226.—Adze of bone and iron, pick of wood and ivory, and hide scraper of bone and iron. Eskimo.

In the hut the lamp is the most important article of furniture. It is made of stone, and fed with seal-oil. Over it the stone cooking-pot is suspended, and wet clothes are placed to dry. Fire was generally produced by means of pyrites and steel (fig. 7, *a*), but sometimes the method of friction was employed, one stick being made to revolve upon another by means of a drill (fig. 7, *c*).

The food of the Eskimo is entirely animal, and as a result of the great cold large quantities of meat, fat, and blubber are consumed, while much seal- and walrus-blood is drunk. On account of this need of animal food, the greater part of their time is occupied by hunting and fishing. Seals are sometimes stalked while they lie asleep out of the water; but one of the usual methods is to wait near one of their breathing-holes in the ice. The approach of the seal is sometimes indicated by the use of a small ivory float, which is forced up by the animal's head as it rises: the hunter then launches his harpoon. But seals and

walrus are often hunted from canoes, in which case a longer and lighter harpoon is used, to the shaft of which an inflated bladder is attached. When the seal is struck, the small head of the harpoon is detached from the shaft and remains fixed in the wound, while the shaft itself, made buoyant by the bladder, floats on the surface of the water, impeding the movements of the seal while it is alive, and marking its position when it is dead. The heads of harpoons are of bone and ivory tipped with iron, though formerly slate and stone points were used. To lend this weapon greater velocity it is launched by means of a spear-thrower or

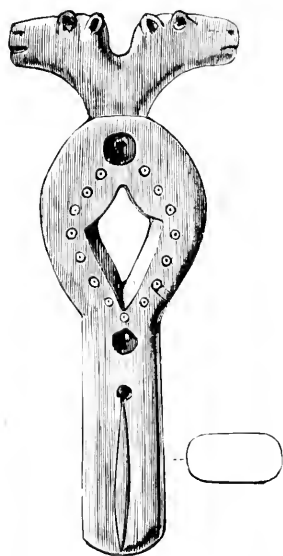


FIG. 227.—Arrow-straightener of bone. Eskimo.

throwing-stick, an instrument also found in other parts of the world (*see* index). The harpoon is also used for killing bears, but reindeer and birds are shot with bows and arrows (*fig.* 228). The Eskimo bow is made of drift-wood, to which the necessary elasticity is given by a 'backing' of sinew, not moulded to the wood as in the case of the composite bows of Asia and America (*see* pp. 48 and 49), but simply lashed in position. The arrows are feathered, and have points of bone or of bone and iron. The bow is held horizontally, and only used at very close range. An ingenious contrivance rather like the Patagonian 'bolas' is also used for knocking down birds on the wing. It consists of seven or eight sinew cords nearly three feet long, and tied together at one end, while to the opposite ends weights of ivory or stone are attached. Before being launched at the bird, the sling is whirled round

the head so that when it leaves the hand a rotatory movement is imparted to it and all the weights fly apart, the striking diameter of the weapon covering five or six feet. The bird is thus brought to the ground, whether it is struck by the weights or entangled in the strings.

Fish are either caught on barbed bone or ivory hooks, which from their general resemblance to small fish can be used without bait; or are speared with peculiar fish-spears and very light harpoons. These are not thrown by the unaided hand, but from throwing-sticks.

The canoes or *Kayak* used by Eskimo men are made of a light wood and whalebone framework covered with skin from which

the hair has been removed. They are about 25 ft. long and entirely decked except in the middle, where there is a circular aperture for the occupant's body. They are propelled by a double-bladed paddle, and in a general way resemble the 'Rob Roy' type

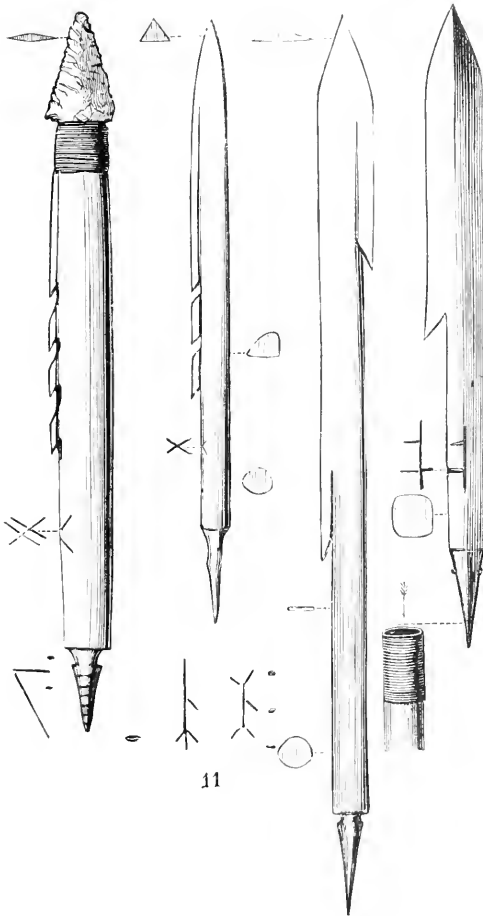


FIG. 228.—Arrow-heads of antler, one with stone blade. Eskimo.

of canoe. Women use a roomy open skin boat (*umiak*) shaped like a trough, and capable of holding about twenty people. With the *umiak* single-bladed paddles are employed, and a low lug-sail made of strips of walrus-intestine sewn together is sometimes hoisted.

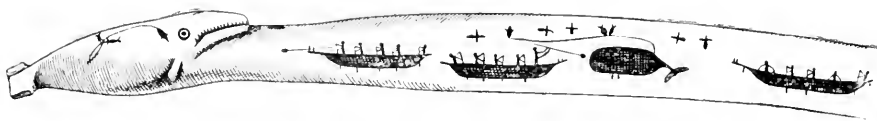


FIG. 229.—Carving on ivory depicting a whale-hunt. Eskimo.

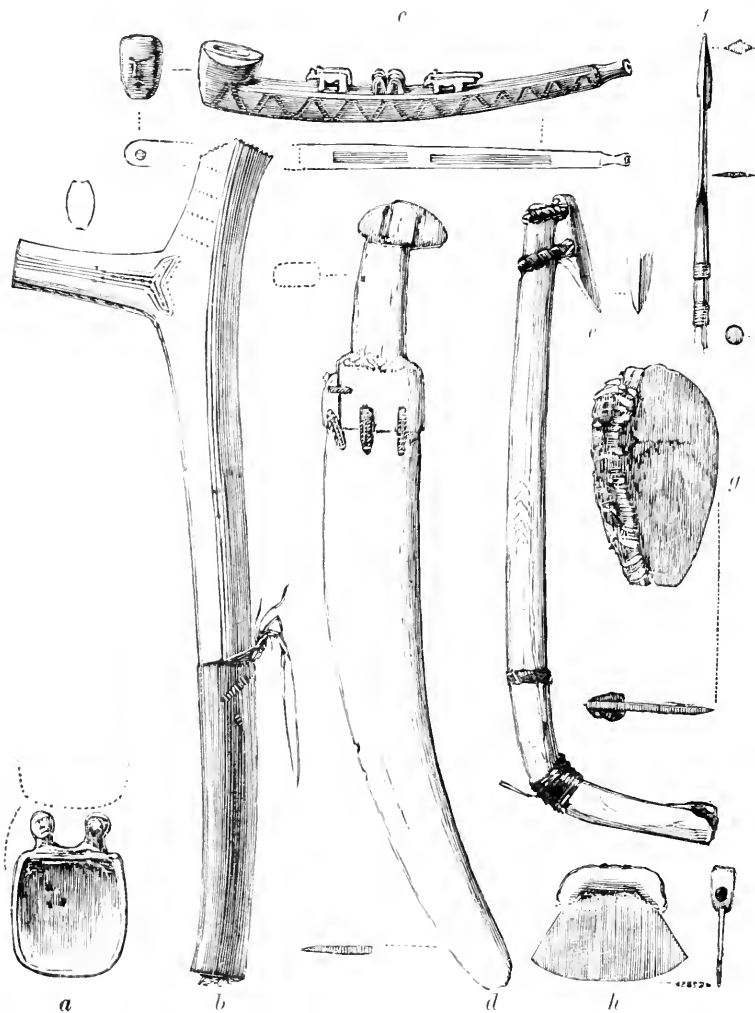


FIG. 230.—Objects from the E-kimo. *a*, Ivory lamp-feeder. *b*, Antler club. *c*, Tobacco-pipe of ivory. *d*, Snow-knife of bone. *e*, Gaff for salmon. *f*, Arrow. *g*, Slate hide-scraper. *h*, Iron hide-scraper.

On land, the Eskimo travel on snow shoes or in wooden sledges of various forms the runners of which are usually covered with plates of bone. They are drawn by teams of native dogs harnessed with light seal-hide traces.

The Eskimo are possessed of great mechanical and considerable artistic skill. Before iron was known to them they made flint spear and arrow-heads, flaking them not by percussion, but by pressure applied by a horn implement. Their carving is done by means of knives with curved blades, and holes are drilled by a bow-drill, the bow of which is usually made of bone or walrus-ivory, while the shaft is held steady not by the hands but by the teeth, between which a wooden mouthpiece is held (*see* fig. 7, *c*). On these bow-drills and other utensils hunting and other scenes are often carved with great fidelity to nature (fig. 229), while similar scenes are painted on paddles and other wooden objects. Great skill is also shown in carving models and implements out of ivory.

Polygamy prevails among the Eskimo, who live in small communities, the exigencies of their life preventing the formation of large societies. They are fond of dancing, and in some parts employ masks, but their only musical instrument is a kind of tambourine. They believe in a future life, and in the existence of spirits with whom their shamans are able to communicate. The dead are buried or exposed in the snow, with them being placed the dress, implements, and weapons used during life in order that they may continue to be of service in the other world.

THE INDIANS OF THE NORTH-WEST COAST OF AMERICA

The tribes inhabiting the west coast of North America and the adjacent islands differ considerably in culture from other North American tribes and are best treated separately; they may most conveniently be grouped under the following headings: the Tlingit of the coast of Alaska; the Haida of Queen Charlotte and Prince of Wales Islands; the Tsimshian of the neighbouring islets opposite coast; the Nutka and Kwakiutl of Vancouver Island and the adjacent coast; the Salish of East Vancouver and the coast south of the last; further south still, the Kutenai and Chinook. These tribes, the differences between which are primarily linguistic, may be divided into two groups differing slightly in culture: the northern group, comprising the Tlingit, Haida, Tsimshian, Nutka, and Kwakiutl, is the better represented in the Museum Collection; the southern group embraces the remaining tribes. It may be mentioned here that the Aztec tribes of Central America seem to have been related to these tribes of the north-west coast, who themselves show considerable resemblance, both physical and cultural, to certain tribes on the coast of north-east Asia.

The skin colour is a pale brown of a more or less yellowish

tinge; the hair is black and mostly straight, abundant on the head but sparse on the face: the nose is less aquiline than that of the Indians further east, and is often depressed. Eyes are brown

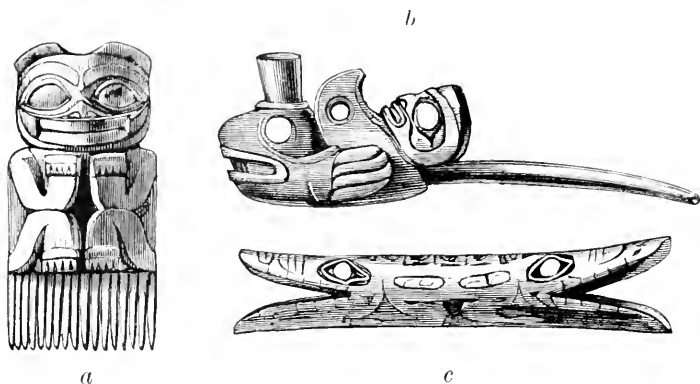


FIG. 231.—Objects from the NW. coast of America. *a*, Wooden comb representing the bear. Haida. *b*, Wooden pipe representing the killer-whale. Tlingit. *c*, Bone 'soul-case' inlaid with abalone shell (*haliotis*). Haida.

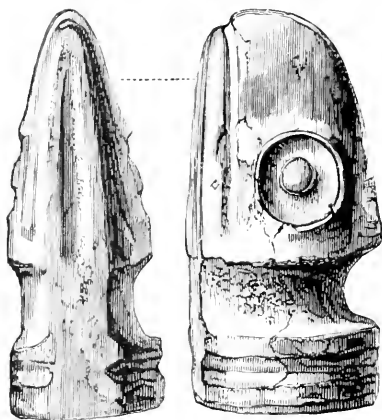


FIG. 232.—Stone club-head. Tsimshian, NW. coast of America.

and the stature decreases from north to south as far as Harrison lake, where it again commences to increase slightly. Clothing, consisting of shirt, leggings and blanket, is fairly complete in this region, and is made of deer and otter skins, woven bark-fibre, mountain-goat wool, dog's hair and the like. The blankets of



FIG. 233.—Objects from the NW. coast of America. *a*. Stone-bladed adze. *b*. Stone adze-blade. *c*. Stone axe-blade. *d*. Stone pigment-grinder, Haida. *e*. Stone-club inlaid with abalone shell (*chilotis*) chiefly for killing slaves, Vancouver Island. *f*. Stone pounder, Vancouver Island. *g*. Fragment of stone club. *h*. Stone adze-blade.

the Chilkat country are especially famous (Pl. I). Hats (figs. 234 and 235) are found in some variety, the best-known pattern, with a broad brim and cylindrical projection on the crown, varying in size with the social status of the owner. Cranial deformation is found towards the south, the head of the infant is moulded into

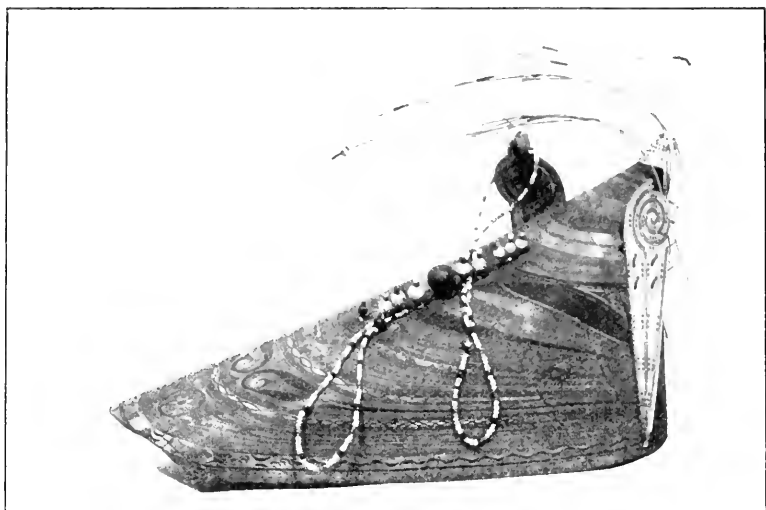


FIG. 234.—Bark hat with ornaments of walrus-ivory and -whiskers. Tlingit, Alaska.



FIG. 235.—Basket-work hat, whaling scene inwoven. Nootka Sound, North-West America.

a cone (Vancouver Island), or broadened and flattened (further south); a cradle with special fittings for the head is often used to produce the desired effect. Personal ornaments are numerous, and include labrets or ornaments worn in the lower lip (women only, figs. 20, 21), ear and nose ornaments, necklaces of shells and puffin-beaks, pendants of shell and carved horn, and combs (fig. 231. *a*); the abalone shell (*haliotis*) is particularly prized. Tatuings is practised in the north, but is less extensive towards the south,

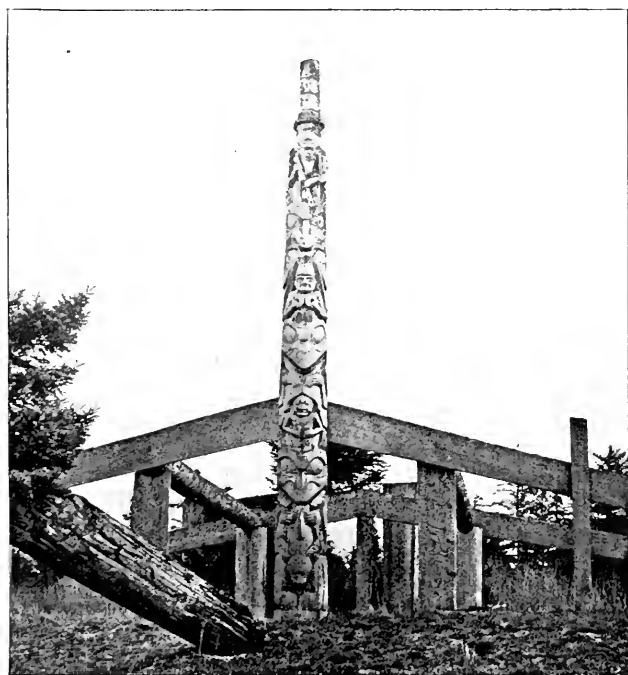


FIG. 236.—Totem pole (38 ft.) and framework of old house. Haida, Queen Charlotte Island. The pole is now in the British Museum.

and painting, especially on ceremonial occasions, is universal. The tribes live by hunting and fishing and the collection of a great variety of wild vegetable produce; for these purposes they scatter over the country in the summer, living in temporary camps at the hunting and fishing grounds. For the winter, permanent and very solid dwelling-houses, rectangular in shape, are built of massive beams and planks, and usually afford shelter to several families; those of the Haida are particularly well constructed. Pile dwellings are found locally, but the most charac-

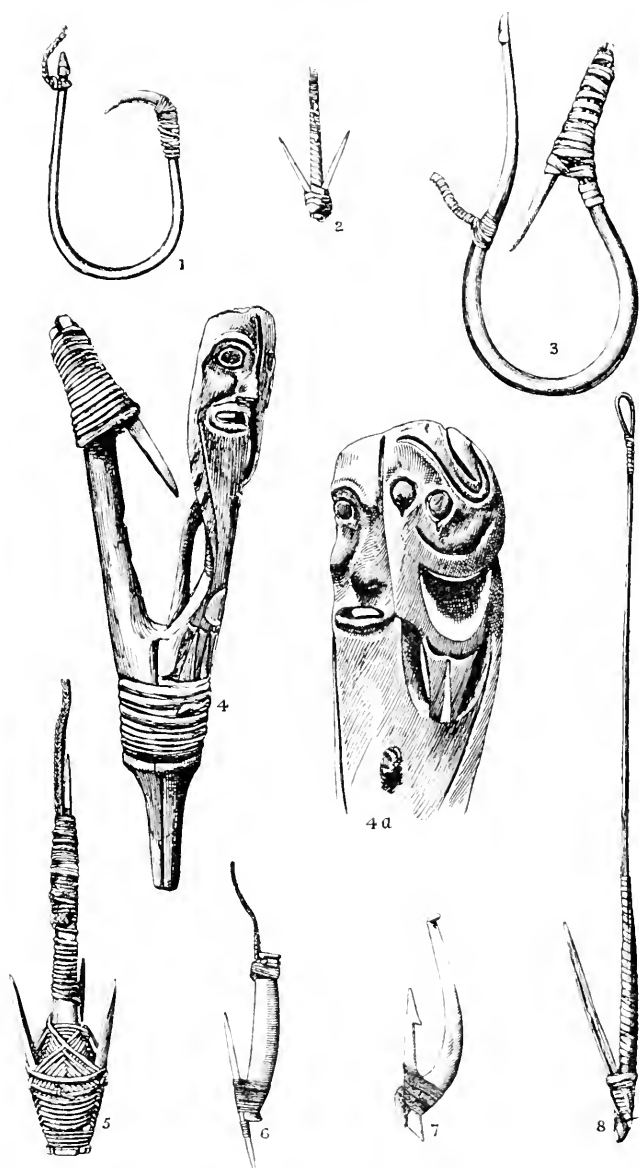


FIG. 237 — Fishhooks from the NW. coast of America. 1 is tipped with a bird's claw, the rest have bone points; the shank of 6 is of stone, the rest of wood. 8 is furnished with a whale-bone snood. 3 and 4 are for halibut; 2 and 5 are gigs for 'snatching' fish.

teristic feature of the dwellings of this region are the huge totem posts erected before the dwellings of Tlingit, Haida and Tsimshian, carved with the family crests of the owner (figs. 17, 236).

Good canoes are made of wood by all these tribes, the best by the Haida; some of these are very large, carrying up to thirty-six men. In the north the bottom is rounded, and the stern-post projects backward; further south the bottom is flat and the stern-post perpendicular. Bark canoes, sharply pointed either end, are used by the Kutenai.

Food consists principally of fish and berries, the former being dried and stored; game, wild-fowl, birds' eggs, potatoes, certain kinds of bark, sea-weed, are also eaten, oil procured from fish or blubber being the universal condiment. Fishing, therefore, is the principal pursuit of the men, and the appliances in use are extremely varied. Hooks of wood and bone (fig. 237), lines of spruce or cedar-bark, kelp, or whalebone, gigs, gaffs, harpoons, spears, rakes and nets are used, and weirs are built. Sea-otters are harpooned and clubbed. Deer are driven into nets or decoyed with calls; birds are netted, or knocked over with clubs at night when dazzled by the torches of the hunters.

The weaving of blankets (Pl. I) is an important in-

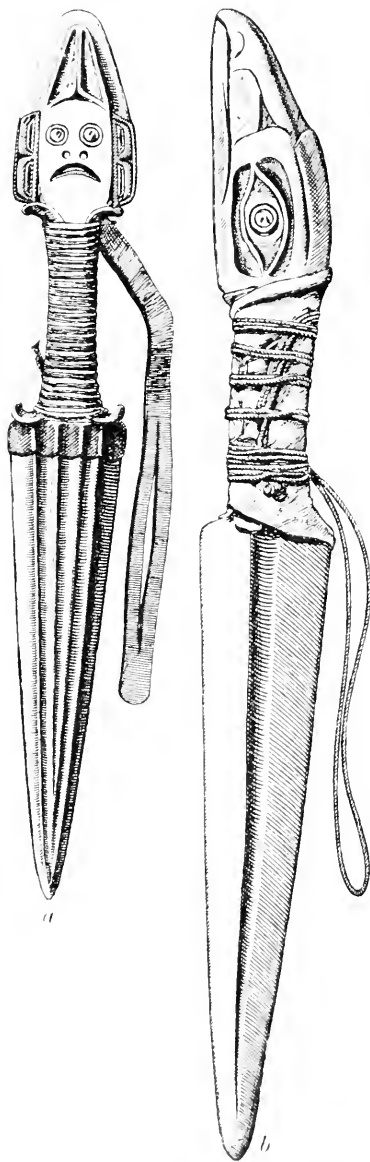


FIG. 238.—Knives from the NW. coast of America. *a*, Iron inlaid with copper. *b*, Copper.

dustry, and is performed by women. Copper was worked to a small extent in early days, and metal generally, as soon as iron was obtained from the whites, was worked with great skill, as shown by the magnificent knives made by the Haida from discarded files obtained at the timber stations (fig. 238). In old days tools were principally of jadeite or other hard stone (figs. 232, 233). Baskets of fine quality, boxes of wood and bark for storage, spoons of horn and wood, and wooden dishes (fig. 239), were made in great quantity, and the last three were often covered with admirably executed carvings. In carving, as in most crafts, the Haida are the most proficient, and their carvings are frequently inlaid with abalone shell; the pipes carved from shale are particularly worthy of mention (fig. 240). The art of this region is quite peculiar, and consists chiefly in the repetition of animal and bird designs which form the totems of the

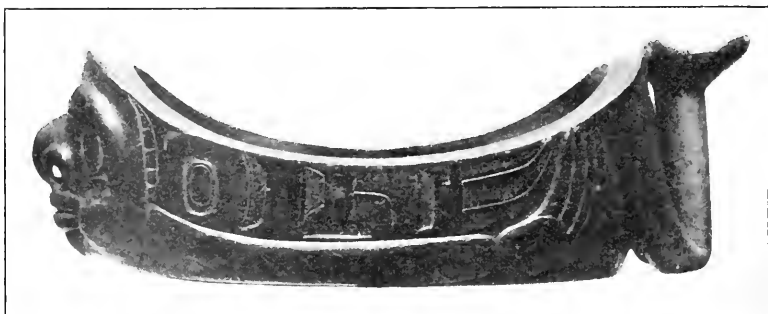


FIG. 239.—Wooden food-bowl. Haida of Queen Charlotte Islands.

various clans; these totemic designs, whether carved or painted, are carried out with remarkable certainty of line, and are highly decorative; much artistic taste is shown in the shapes of carved bowls and other utensils.

Bows and arrows are used in war and hunting; the former is usually the plain type and broad, though a narrow pattern, occasionally reinforced with backing, is found among the Tlingit. Clubs of stone, bone or antler (figs. 241-4, 245, *b*), daggers of bone and copper, are found, and also cuirasses of wooden plates, recalling the defensive armour of North-East Asia. There are usually three grades of society: hereditary chiefs, commoners, and slaves; the chiefs form a council, and their respective importance varies according to wealth and personal character.

The tribes are divided into clans, each with a totem animal or bird, and descent is reckoned in the female line among the northern tribes, and in the male line among the southern; the Kwakiutl being in a transitional stage between the two systems.



Wooden dancing-rattle representing the bear. Haida of
Queen Charlotte Islands.

Slaves in former days were harshly treated, and often killed on ceremonial occasions, such as the building of a house (figs. 241, 242). Wealth is greatly esteemed, and is measured chiefly in blankets; formerly, sea-otter skins. Extremely valuable are certain copper plates (fig. 246) which have personal names, and pass from hand to hand by a sort of enforced purchase, the price increasing on each occasion. At times of rejoicing a wealthy man will distribute property, but it is tacitly understood that the recipients will ultimately return it with interest. The dead are disposed in various ways; they are either buried in the earth, or exposed in trees, or put in small mortuary chambers erected on posts, or cremated. Slaves were often killed at the death of an important man.

Their music is elementary, the songs are accompanied by beating on boards, and various kinds of reed instruments are used to imitate the voices of spirits in the ceremonies (fig. 247). Rattles, often beautifully carved, of wood and stones (Pl. XIV, fig. 249) or puffin-beaks (fig. 248) are also found. Gambling is very prevalent, and is carried on by means of beaver-teeth dice; the score being reckoned with small sticks. A guessing game with discs is also played. But the chief amusement of these tribes is connected with their supernatural beliefs; the winter season is devoted to the practice of ceremonial dances, during which the ordinary clan-system is suspended and the people are arranged according to their rank and position in certain societies. These societies are under the leadership of officials — many of them hereditary — who are supposed to be directly inspired by certain spirits. They each have special privileges and dances, and a few



FIG. 240.—Shale pipe with totemic carvings. Haida of Queen Charlotte Islands.

of them practise ceremonial cannibalism. The ceremonials are long and very elaborate; masks (Pl. XV, figs. 33, 250, 251) and disguises of all sorts are used, and the spirits are supposed to take part in the proceedings. Their beliefs are animistic: all nature is animated, and the spirit of any being can become the spirit of a man, hence there is no distinct line drawn between



FIG. 241.—Stone club used for killing slaves. NW. coast of America.

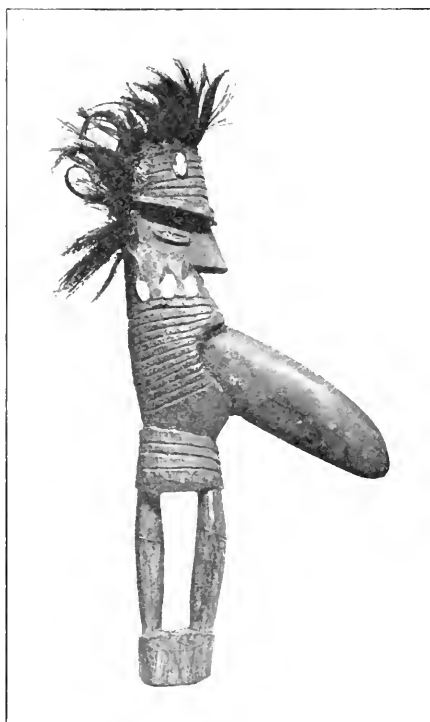
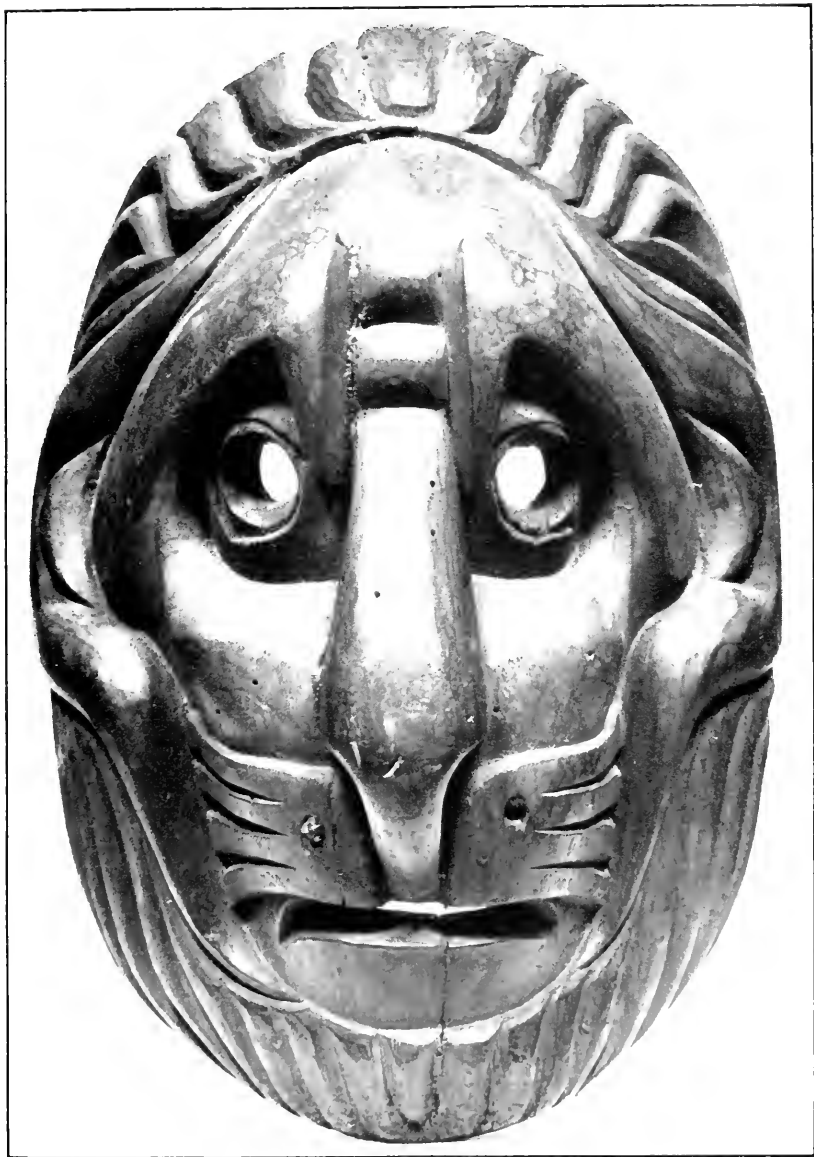


FIG. 242.—Stone axe used principally for killing slaves. NW. coast of America. (Captain Cook.)

man and the rest of the animals. All the tribes are extraordinarily rich in legends, in many of which animals play leading parts; in the north the raven, in the south the mink, are the principal heroes of such tales. The Kwakiutl believe in transmigration. Sun-worship is strongly marked in the south, but everywhere the heavenly powers are regarded with awe and reverence. Communication is held with spirits by certain professional shamans, besides those who are initiated at the winter



Mask of Nulmal, one of the leading characters in the winter ceremonials,
Kwakiutl, NW. coast of America.

ceremonies. These men profess to cure diseases by incantations and the administration of certain herbs. Disease is usually attributed to the machinations of some enemy, the temporary absence of the soul, or possession by an evil spirit: in the first case the shaman often pretends to extract the evil in the shape of a crystal, stone or other small object.

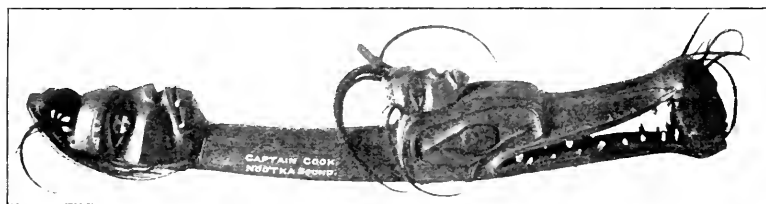


FIG. 243.—War-club. Nootka Sound, NW. America. (Captain Cook.)

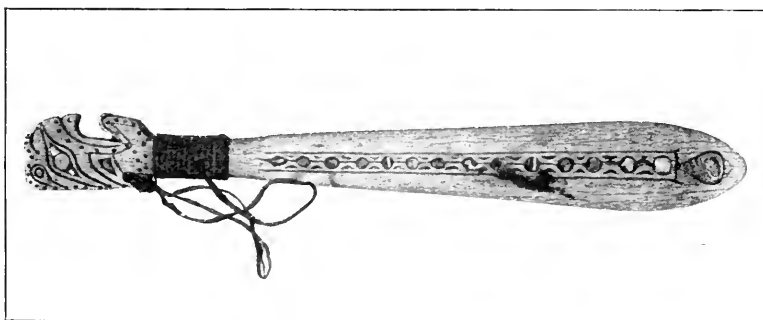


FIG. 244.—Club of whale's-bone. Nootka Sound, NW. America.

THE INDIANS OF THE NORTH AMERICAN PLAINS

The various tribes of the North American Plains as they were in the early times of European discovery may be classed in a few comprehensive groups principally on linguistic grounds. About Lakes Erie and Ontario, and along the River St. Lawrence, lived the Wyandot-Iroquois family, the two members of which, the Wyandot or Huron, and the Iroquois, were in a state of constant feud. At the time of the first European settlements the Iroquois had formed a powerful political confederacy called the Six Nations, and composed of the Mohawk, Oneida, Onondaga, Seneca, Cayuga, and Tuscarora tribes.

The Wyandot-Iroquois group was surrounded by tribes belonging to the great Algonkin family; on the north by Ottawa,

Chippewa, and Cree; on the west by Blackfoot, Cheyenne, Arapaho, Illinois; on the east and south by Micmac, Mohican and Delaware of the Atlantic Seaboard, and by Powhattan and

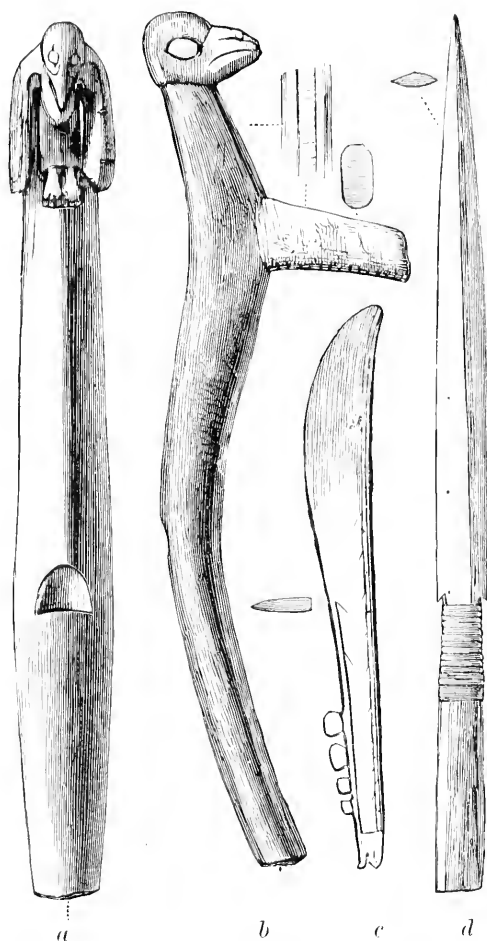


FIG. 245.—Objects from the NW. coast of America. *a*. Spear-thrower. Tlingit, Alaska. *b*. Antler club-haft. *c*. Ivory hide-scraper, Chilkat country. *d*. Slate knife.

Shawnee of the modern States of Maryland, Virginia, Kentucky, and Ohio.

In the neighbourhood of the Western Algonkins, between the

Mississippi and the Rocky Mountains, lay the Dakota or Sioux group, comprising amongst others the Sioux proper, the Winnebago, the Assiniboin and the Crow. The Mandan and Hidatsa, occupying the same region, seem to form an intermediate class between this group and the following.

South of the eastern branch of the Algonkin as far as Florida, between the Mississippi and the Atlantic, lay the territory of the tribes forming the Apalachian group. Of this group the more important tribes were the Muscogee or Maskoki of Alabama, the Cherokee, Chickasaw and Choctaw, the Natchez of the Lower Mississippi, and the Mobile and Seminole of Florida. Like the Wyandot-Iroquois, the Apalachians had reached a comparatively high state of culture. They were agriculturists, and in the south were especially addicted to the worship of the Sun.

West of the Dakota, on the slopes and high plateaux of the Rocky Mountains, in the area now covered by Wyoming, Idaho and Utah, and occupying parts of Oregon, Montana, North Texas, Kansas, Nevada, Arizona, and S. California, lived the Shoshone-Pawnee family of which, besides the Shoshone or Snakes, and the Pawnee of Kansas, the principal tribes were the Ute, the Comanche, and the Hopi. The latter tribe, though speaking a Shoshone dialect, was sedentary, and dwelt in towns or 'pueblos', and therefore forms a transition to the group of settled and semi-civilized Pueblo Indians in New Mexico of whom the Zuni were a prominent tribe. Affiliated by their way of life to the Pueblo people were the neighbouring Yuma and Pima of Arizona.

North of the Northern Algonkins, stretching from Alaska to Hudson's Bay, lay the Tinné or Athapascans, who also had isolated branches much further south, such as the Umqua and Hupa of Oregon, and the dreaded Apache and Navajo of Arizona, New Mexico, and Colorado.

Last came the Californian tribes, divided into numerous small groups, among which may be mentioned the Klamath, Modoc, Euroc, and Pomo.



FIG. 246.—'Copper' used as a high unit of currency; the painting represents the bear. Tsimshian, British Columbia.

With the advance of the European race the old tribal territories passed for the most part out of Indian hands. Many tribes, especially those in the east and centre of the United

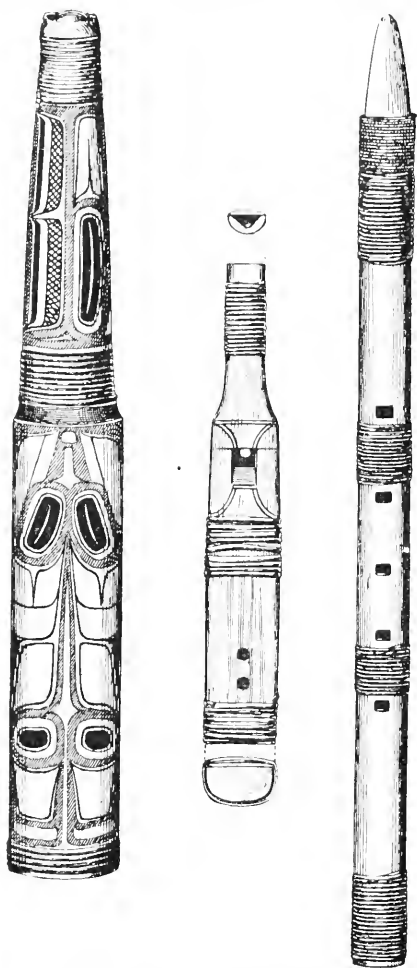


FIG. 247.—Whistle and oboes of wood used in ceremonials. Haida of Queen Charlotte Islands.

States and Canada, are extinct ; others have been removed from their homes and placed in the Indian Reservations. Only in thinly inhabited regions in the north and west the tribes still occupy their ancient territory.

The reintroduction of the horse into America by the Spaniards in the sixteenth century, and the spread of that useful animal to the north, must have changed the whole life of the Indian tribes in the plains of North America, and greatly contributed to a



FIG. 248.—Ceremonial rattle of puffin-beaks. Haida of Queen Charlotte Islands.



FIG. 249.—Ceremonial rattle in the form of the mythical 'thunder-bird'. Haida of Queen Charlotte Islands.

nomadic existence. At the time when Europeans came into general contact with them they seemed in the main a people of mounted hunters and warriors, under chiefs whose authority was controlled by the council of the fighting men of the tribe. Their picturesque and warlike life led the Europeans to draw too distinct a dividing line between these nomadic horsemen and the

settled and semi-civilized peoples to the south and south-east. But where a settled agricultural life was possible, the natives had no inherent objection to it: much of their apparent savagery must be ascribed to the nomadic conditions which the multiplication of horses encouraged.

The colour of the American Indian's skin is a coppery brown; the cheek bones are prominent, and the nose aquiline. The hair is long and black, but the face is kept smooth. His dress was made of carefully prepared skins of the deer or mountain-goat. The skins were washed in wood ashes and water, and the hair scraped off. They were then pegged out on the ground or on a frame,



FIG. 250.—Ceremonial mask representing the raven. NW. coast of America.

while the brains of the animals from which they were taken were well rubbed into them. Finally, they were carefully scraped and pressed with a bone knife, and fumigated for several days in wood smoke, after which they were both soft and waterproof. All this work was done by women.

The garments usually worn were a long coat, long leggings from the ankles to the hips, and soft shoes or *moccasins*, all of which might be freely adorned with bead-work, or coloured sections of porcupine-quills. If a man had slain enemies, he fringed his leggings and sleeves with tufts of hair taken from their scalps; if he was a warrior, his exploits would also be painted on his coat. Warriors on the warpath wore little cloth-

ing, and disguised their faces with black and red paint, but the chief went into battle in his full paraphernalia, generally including a row of eagles' feathers reaching from the back of the head to the heels.

The dress of women much resembled that of the men, but the coat or upper garment was much longer—women also tatued themselves, rubbing charcoal and vermilion into the punctures, thus producing a pattern in red and blue. Both sexes generally possessed a big robe of bison-skin for cold weather. Before glass or porcelain beads were introduced from Europe, the Indians of the Eastern States used as ornaments small cylindrical shell beads, in two colours, white made from the columella of univalves like



FIG. 251.—Ceremonial head-dress from Nootka Sound. NW. America.

Fulgur carica, and purple made from the hard-shell clam, *Venus mercenaria*, from which white beads were also produced. The drilling and polishing of such beads cost immense labour. They were called *wampum*, served largely as a currency, and were made up into necklaces and belts, the purple beads being the more valuable (fig. 27). Wampum belts were exchanged as symbols of peace after the conclusion of hostilities, or were treasured up in the tribe to commemorate particular episodes of tribal history. Significant figures of men, peace-pipes, &c., were worked in white on purple, or vice versa, and the tribal 'Keepers of the Wampum' were acquainted with the meaning of every belt. A well-known wampum belt, given to William Penn. founder of Pennsylvania, when he made a treaty with the Indians

in 1682, is now preserved in Philadelphia. A wampum belt in the collection is identified as having been made by Iroquois, on account of the diagonal purple bands which are said to represent the sloping rafters of an Iroquois house. Machine-made

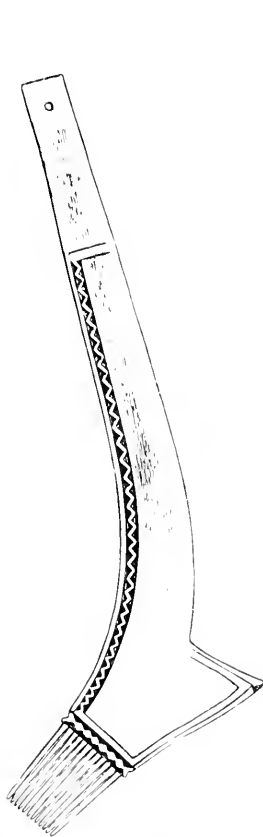


FIG. 252. — Moose-antler comb from New England, U.S.A. (Sloane Collection, 1753.)

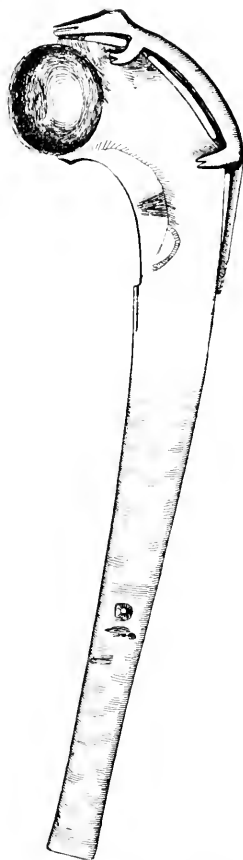


FIG. 253. — War-club, Plains Indians, North America.

beads were early introduced by European traders, and the real native wampum gradually became extinct.

The commonest form of dwelling was the pointed skin tent (wigwam or *tipi*). Wooden poles were placed in a circle converging inwards, and crossing each other at the top. Round these was

stretched the covering of dressed skin, often ornamented with paintings illustrating exploits of the occupant, and with tufts of hair taken from the scalps of enemies. When the camp was moved, a horse was harnessed to the poles of the wigwam, on which the skin covering was placed; women and children sat on the top, and were dragged on this primitive wheelless carriage to the next camping-ground. Some of the settled tribes west of the Mississippi lived in solidly constructed huts of timber covered with earth, and with rounded tops on which men could walk or sit. With other tribes, notably the Iroquois, were found 'long houses', in which a whole clan lived together, each family having its own com-

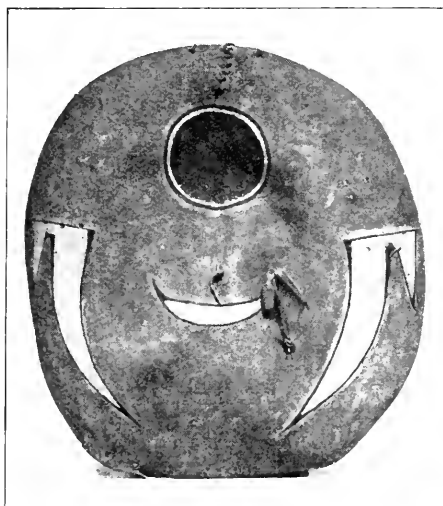


FIG. 254.--Hide shield. Cree Indians. North America.

partment. Before the introduction of firearms the weapons of the Indians were wooden clubs (fig. 253), circular shields of bison-hide (fig. 254), bows (in some cases of the composite type strengthened with a backing of sinews), arrows with clipped stone heads, and axes or tomahawks. The head of the tomahawk was originally of stone, but it was soon replaced by the iron head of European importation. It is common for such iron tomahawks to have a pipe-bowl cast at the back of the head, the wooden handle being then pierced to serve as a pipe stem. The scalping-knife, by which a circular piece of skin was removed from the back of the head with the hair adhering to it, was always in later times an ordinary butcher's knife imported from Europe.

The tobacco-pipe played a great part in Indian social life, and

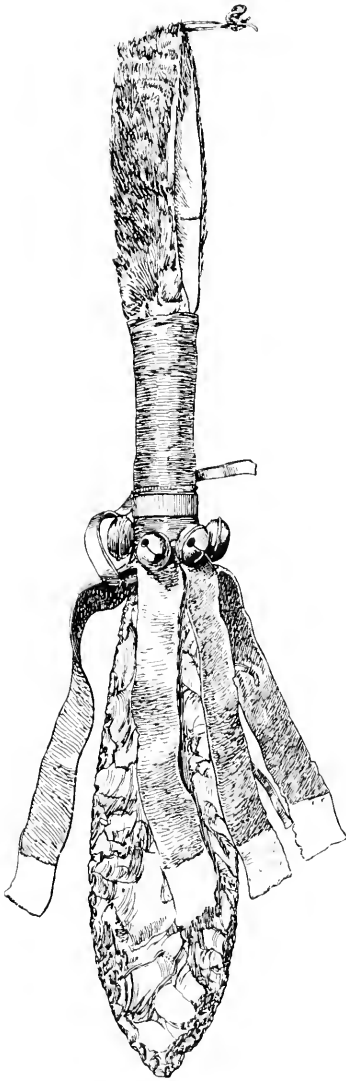


FIG. 255.—Ancient stone knife-blade in modern setting. British Columbia.

smoking was invested with a ceremonial significance. It was the accompaniment of negotiations for war and peace, and the pipes used for such purposes, called *calumets*, were almost sacred objects. The red stone used for making the bowls was procured from a quarry west of Lake Michigan; the wood which furnished the stems was usually ash. The stem of a calumet was commonly adorned with eagles' feathers and tufts of white horse or bison hair dyed red.

East of the Mississippi and south of the St. Lawrence agriculture was general; it was also practised by some of the settled tribes further to the west. The principal object of cultivation was maize (Indian corn). Work in the fields chiefly devolved upon women and children; and the implements used were of a primitive character, consisting of a digging-stick and perhaps a rude wooden pick or hoe.

Besides the fresh meat of the buffalo, deer and other animals, dried and preserved flesh was often prepared as food. The pemmican of the bison-hunters consisted of strips of meat dried and pounded up into a mass with an equal quantity of melted fat. Household utensils were earthenware pots, wooden dishes and spoons, baskets, mats, bags (figs. 256, 257). The Assiniboin east of the Rocky Mountains were not able to make pots, and, like the Pacific tribes, heated their water by throwing hot stones into it.

When the ground was covered with snow the Indians used snowshoes as a means of approaching the bison or the deer.

These were made of a framework of ash wood filled in like a racquet with a network of thongs, and were some five feet long by eighteen inches broad. The weight being thus distributed over a large surface, the wearer was enabled to glide over the surface of the snow without sinking in.

For navigating the rivers, various forms of canoe were used, the most characteristic being made of birchbark on a light wooden frame, and paddled from one side. On the Pacific coast canoes were all made of wood, but some Californian tribes possessed nothing but rafts.



FIG. 256.—Buffalo-hair bag. Plains Indians. N. America.

The tribal and clan system prevailed over the whole North American continent, each clan usually having as its symbol a particular kind of animal called a *totem* (see p. 19). The totem-animal might not be eaten by any member of the clan, and no clansman might marry a woman having the same totem as himself. Descent was usually reckoned in the female line, and where a family owned land it would often belong to the mother rather than the father. Land was considered to belong to the tribe as a whole, but families who cultivated plots acquired a prescriptive right to their ownership.

Marriage was almost universally a question of purchase, and the number of a man's wives was regulated by his means. On reaching

adult years, both sexes were subjected to painful trials of endurance, especially severe in the case of youths aspiring to be warriors.

The Indians had hardly any musical instruments other than small drums and rattles, but they were fond of dances in which as

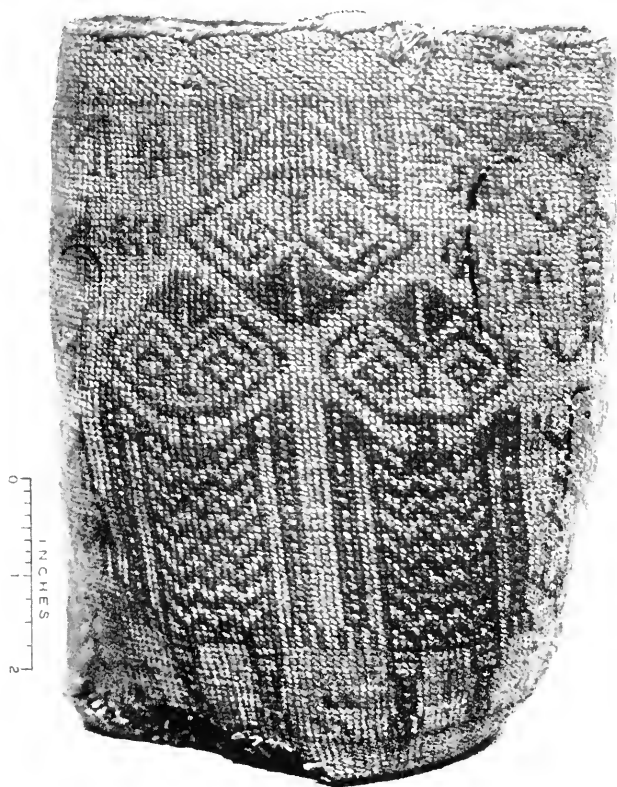


FIG. 257.—Basket with inwoven pattern. Umqua Indians. California.

a rule only men took part; they were usually of a ceremonial character, intended to secure success in hunting or for similar purposes. Athletic games were popular, especially a ball game, of the type now familiar under the form of Lacrosse.

The powers of nature, the winds and the four quarters of heaven, were revered by the North American Indian, and

there were numerous myths and creation legends. All kinds of spirits were feared and propitiated, the Shaman or 'medicine-man' always holding an important position in the tribe. 'Temples' and graven figures only begin to appear in the south-eastern states towards the borders of the Central American civilizations. Among many tribes there existed important religious societies, the members of which were initiated into particular mysteries, and were known by particular symbols. There was a universal belief in a future life. In addition to his clan totem, each Indian had his 'individual totem' which he chose for himself on arriving at adult age. It was the custom for the boy at this time to leave his home for some solitary place and there to fast until exhaustion ended in sleep. Whatever beast or reptile appeared to him in his dreams became his 'personal totem', and when he had killed a member of the species he stuffed the skin and carried it ever afterwards upon his person; this was the well-known 'medicine-bag', the most sacred treasure an Indian could possess. The success of all enterprises depended on its safe-keeping; it was worn or carried on the body, and never parted with except in death. If by chance a man lost his bag, he was disgraced until he succeeded in taking another from the body of a slain enemy.

Methods of disposing of the dead were exceedingly various. Sometimes the corpse would be exposed on a platform, or in a tree, or in a canoe: sometimes it would be buried; but whatever the method adopted, food, weapons, pipe, medicine-bag and other objects were deposited with the dead to be useful to him in the spirit world.

The sedentary tribes living in New Mexico and Arizona in the south-west of the United States represented a culture distinct from that of the North American Indians. They were called by the Spaniards, who discovered them in the sixteenth century, *Pueblo Indians*, because they lived in towns or collections of rectangular houses often of more than one story in height, and built of adobes (sun-dried bricks) or squared stones; some of these houses were very large, and occupied by a whole clan. They were acquainted with the method of cultivating fields by means of irrigation, and their skill in weaving and in making pottery was hardly excelled by the peoples of the more civilized states in the south. Their religion was accompanied by numerous ceremonies and rituals, and they had various religious societies and brotherhoods which could only be entered by a regular process of initiation. Ceremonies of initiation were usually performed in a subterranean hall or room called *Kiva*. Socially they were divided into clans, each having its own totem. The Pueblo district is connected with the district of the Cliff-dwellers, who inhabited buildings erected in the mouths of caves on the faces of the cliffs, or built upon the ledges of precipices only to be climbed by ropes. The Hopi, who spoke

a Shoshone dialect, and the Yuma and Pima of the lower Colorado River, also lived in settled communities. The fact that the Pueblo Indians were drawn from different stocks suggests that their culture was of local origin determined by their peculiar environment.

SOUTH AMERICA

APART from the high plateaux and mountainous country of the Andes, to which the old Indian civilizations were practically confined, the southern continent may be divided into two unequal parts: a northern and larger, almost entirely within the tropics, and including the basins of the Amazon and Orinoco with most of the River Parana; and the smaller peninsula south of the Tropic of Capricorn, including Chili south of the Desert of Atacama, the Pampas of Argentina, Patagonia and Tierra del Fuego, and also the Gran Chaco, north of the Pampas, inhabited by equestrian peoples.

NORTHERN DIVISION

The northern division forms a vast triangle with its apex at Cape Branco, the most easterly promontory of Brazil, while its base runs in a slanting direction along the eastern slopes of the Andes and across Paraguay, terminating in Rio Grande do Sul, the most southerly province of Brazil. This large area, which is occupied to a great extent by tropical forest, thus includes almost the whole of Brazil, the Guianas, Venezuela, and parts of Colombia, Bolivia, and Paraguay. It is often called the Amazonian Region.

The inhabitants of this division are peoples with straight black hair and brown skins of various shades, well formed, of medium height, and generally of an apathetic and passive disposition. In spite of great diversities of dialect and appearance, they may be divided into four main groups, the Guaraní-Tupi, the Arawak or Maipure, the Carib, and the more primitive tribes now isolated in the eastern half of the country.

The great Tupi family is supposed to have originated in the region of Uruguay, and to have spread northwards in three directions, along the east coast to the mouths of the Amazon, up the great southern tributaries of that river in Central Brazil, and along the slopes of the Andes to the districts watered by the upper affluents of the Madeira. The most westerly tribes are the Omagua and Cocama of East Equador and the Mundrucu of the Tapajoz. They have now almost disappeared from the coasts, but are still numerous in Eastern Bolivia, between the Paraguay and Parana, and along a greater part of the courses of the Madeira and Tapajoz. The more primitive tribes were probably driven into the less eligible parts of the interior by the advance of the

Tupi, who monopolized the coasts and the best river valleys. These peoples, under the names of Botocudo, Ges, &c., given to them for various reasons by Europeans, are still to be found in large groups isolated from one another. A collective name, Tapuya, was given to them by the Tupi, and this may be conveniently retained. The Coroados, found in various parts from Matto Grosso to Rio Grande, are classed by some as Tapuya, but seem to be of a distinct and superior type. The Caribs also appear

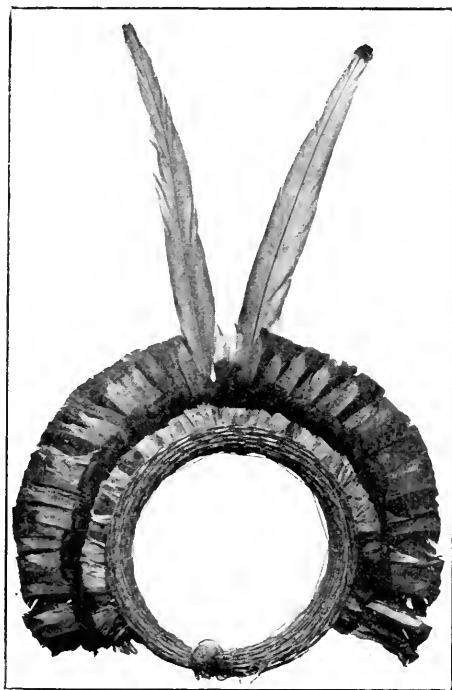


FIG. 258.—Tiara of feathers. British Guiana.

to have moved in a northerly direction, probably from the Province of Matto Grosso, where Carib tribes (Bakairi) are still living. At the time of Columbus they had spread north of the Amazon into Guiana and Venezuela, and made numerous conquests in the Antilles, where some of their descendants are still to be found. Physically they rather resemble the Arawak, though taller and more energetic. The tribes of modern Venezuela are chiefly Caribs.

The Arawak family at the time of the discovery occupied the

Antilles and the Bahamas and the northern coast from Colombia to the mouths of the Amazon. From this position they have been driven by the Caribs, though they are still numerous in Guiana. They also occupied a great tract in the interior of the continent

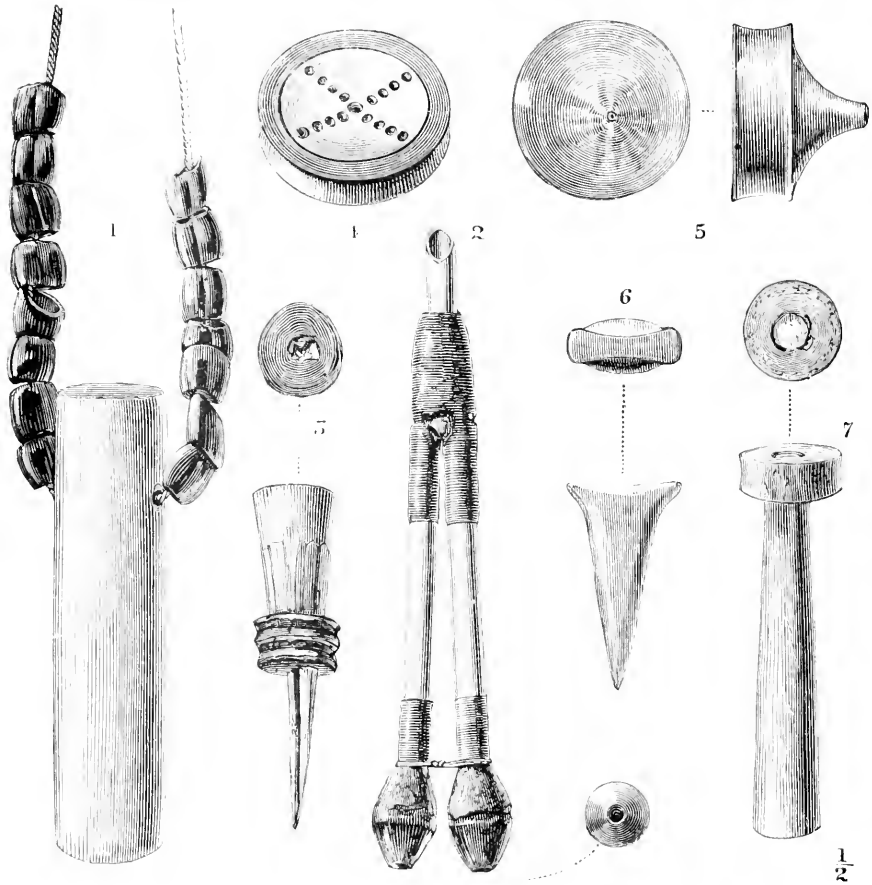


FIG. 259.—Objects from South America. 1. Stone pendant, Uaupes River, Brazil. 2. Tube for taking snuff, Guahibo Indians, Venezuela. 3. Blunt wooden arrow-head for birds, Paraguay. 4 and 5. Ear-ornaments, Tocantins River, Brazil. 6 and 7. Stone lip-ornaments, Tocantins River, Brazil.

from the Upper Orinoco to the east of Bolivia, where the Moxo are an important tribe. West of the Arawak are numerous smaller groups, and the ethnology of the whole region east of the Andes as far south as the Gran Chaco is complicated to an extra-

ordinary degree. Among the more important tribes of this linguistic family may be mentioned the Guaranó or Warrau, the Otomaco of the Rio Meta, a primitive tribe at the mouth of the Orinoco once living in pile-dwellings in the swamps, the Tucans of R. Uaupes, the Jivaro of Eastern Ecuador, the Zaparo immediately south of the Jivaro on the upper Amazon, the Pano (including the Conibo) of the upper Ucayali River, the Chiquito and the pale-skinned Urucares of Eastern Bolivia.

The inhabitants of the inaccessible parts of the interior, where European goods do not easily penetrate, are still living in the stone age, and afford some of the best remaining examples of primitive culture. Throughout the tropical area clothing is reduced to a minimum, though absolute nakedness is seldom found. The hair is usually worn long at the back and cut in a fringe across the forehead: gorgeous plumes and coronets of red, blue, and yellow feathers are worn by the men on festal occasions (fig. 258). Necklaces and other ornaments are made of jaguars' teeth and claws, seeds, wing-cases of beetles, beads, &c. The upper edge and lobe of the ear, as well as the septum of the nose, is often perforated to receive feathers and other ornaments, and many tribes wear a thorn or a peg of metal, stone, or other material in the lower lip. Some of the more primitive eastern tribes wore large wooden plugs, like those known in East Africa, not only in the ear-lobe but in the lips as well (fig. 259, 4-7); the name *Botoendo* is derived from the Portuguese word *botoque*, a plug. Tribes on the upper Tocantins and Araguaya Rivers are in the habit of distending the ear-lobe till it hangs down to the shoulders. Tatuing by puncture is freely practised by many tribes, especially the Mundrucu, the instruments used being thorns, or the sharp ribs of palm-leaves. Women

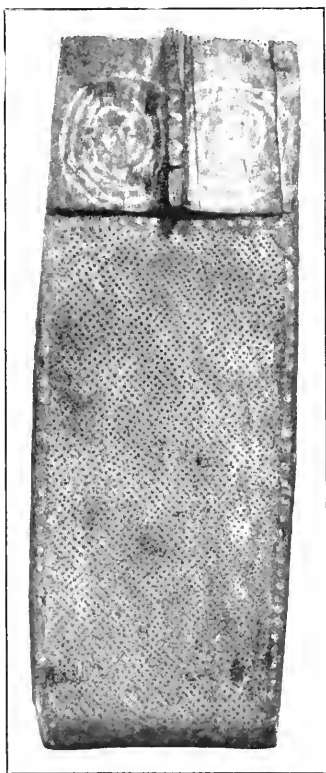


FIG. 260.—Board set with stone chips for grating cassava. British Guiana.

are more usually tatued than men, and the faces of some of the women of the central tribes are covered with elaborate patterns. Painting of the body, usually with such vegetable substances as the juice of the *lana* fruit (*geni'a carato*), is common in the northern part of the region.



FIG. 261.—Pottery Vase (diam. 44 in.) for cassava-wine from the neighbourhood of Iquitos, Peru.

Many of the more primitive tribes occupy mere shelters, but as a rule houses are rectangular in plan, built of posts and bambu with a ridge-roof covered with leaves or grass; the ends and sides are often left open. Many houses are occupied by more than one family, and sometimes there are large communal houses. Near the ordinary dwellings stands a hut containing objects used in religious ceremonies, and serving as a residence for the priest or



FIG. 262.—Cigar-holder, used in ceremonial smoking. Upper Amazon.

shaman. Villages were often palisaded. Pile dwellings were once common on the north coast; those on the shores of Lake Maracaybo gave rise to the name *Venezuela* or 'Little Venice'. Cooking-pots, mats, baskets, wooden stools and hammocks woven of cotton or bast, are the principal furniture. The food of the Indians consists of the flesh of fowls, monkeys, peccaries, &c., and manioc, maize, sweet-potatoes, &c. Cultivation is primitive, and

the principal agricultural implement was a stick. From manioc *Cassava* bread is prepared, the grated root being washed and strained in the *Zebucan*, an elastic tube of plaited reeds with a loop at each end. The tube is filled with wet meal, and one loop is passed over a rafter or pole. At this stage it is a short thick cylinder. The lower end is then steadily pulled until the water is all strained out, and the length of the cylinder is doubled. The manioc roots were grated on a board set with sharp points of quartz, instruments made in great numbers in the basins of the

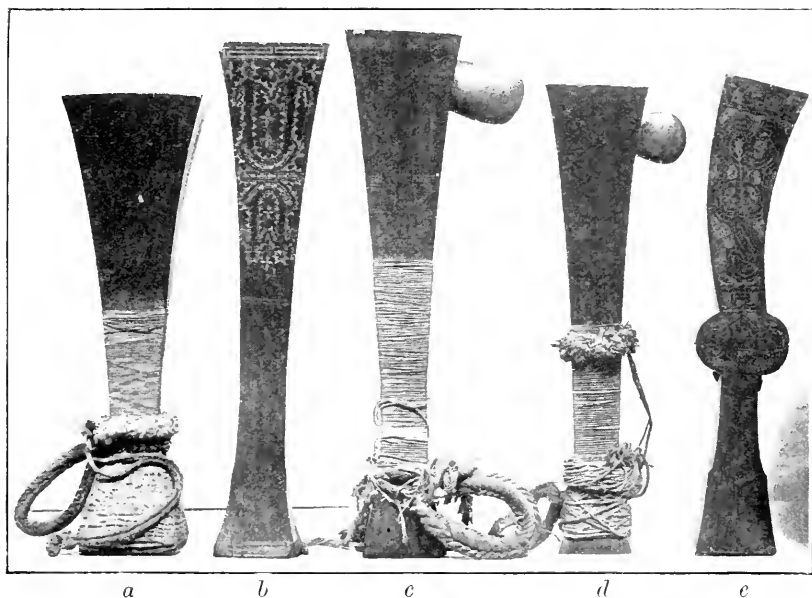


FIG. 263.—Wooden clubs from British Guiana. c. With stone blade.
d. With wooden imitation.

upper Amazon and Orinoco (fig. 260). Various tribes of South America still consume edible earth or clay.

Intoxicating drinks, made from palms, cassava (fig. 261), maize, bananas, &c., were in use before the arrival of Europeans; a decoction of cocoa-beans was also known. Tobacco-smoking and snuff-taking were almost universal (fig. 262); it was from the Arawak that the custom was introduced into Europe in the sixteenth century. Snuff was not taken in the European manner, but by the use of tubes of bone, single or double, by means of which it was inhaled into the nostrils (fig. 259, 2). Two kinds of snuff are employed—powdered tobacco, and *parica* or *curupa*, made

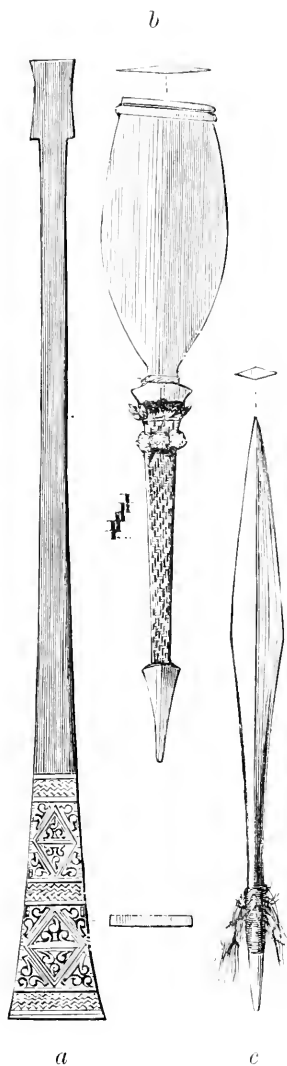


FIG. 264. — Wooden clubs from S. America. *a*. North Brazil. *b*. British Guiana. *c*. British Guiana.

from the pulverized seeds of the *Piptadenia Niopo*: the latter is by far the more powerful narcotic.

Snuff-taking is common in the basins of the Amazon and its tributaries, and of the Orinoco; it was known in Hayti, ancient Mexico, and Peru, in which country it may have originated, the snuff being at first made from tobacco, and later from the more powerful *Niopo*. The custom of chewing *coca* as a stimulant was probably also disseminated from Peru.

Implements and utensils were almost entirely of stone, bone, teeth, &c., the knowledge of metals not having passed beyond the civilized countries of the Andes. Pottery (fig. 261) was made by the principal groups, and was especially excellent among Arawak and Caribs. Though bark-cloth was manufactured by some tribes of the interior of Brazil (Caraya, &c.), the knowledge of weaving cotton-cloth was widely extended. The bast of trees is also used for plaiting and weaving, the Arawak making their hammocks of this material, while the Caribs use only cotton for this purpose. The carving of figures representing the human body was rare, and artistic capacity was chiefly manifested in ornament.

The weapons still in use where European civilization has not penetrated are made of stone, wood and bone. The clubs (figs. 263, 264) are usually of hard dark red-coloured wood, short, flat, and squared at the upper end; in the north they are usually rectangular in section. Spears are in common use, and the throwing-stick is found in rare instances (Central Brazil), though its use must

formerly have been widely extended. Bows and arrows are almost universal, and are beautifully finished and decorated;

palm wood from the heart of the tree is often employed in making bows, which are of the plain variety and distinct from those of North America.

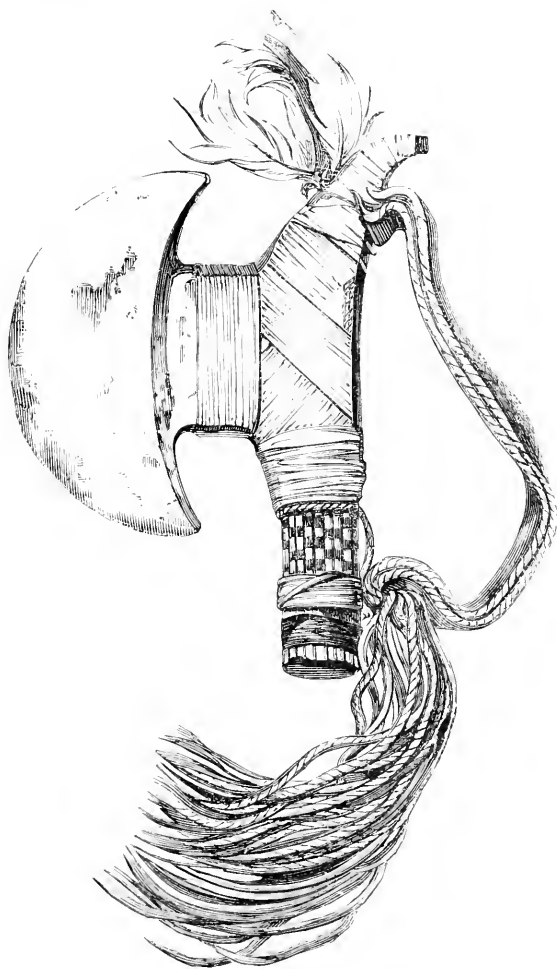


FIG. 265.—Stone axe, Tocantins River, Brazil.

The habit of poisoning arrows was general in the Amazonian region, the best known poison being the *Curari*, procured from the roots of *Strychnos toxicaria*. The points of arrows were made of reed or hard wood, chipped stone or flint heads not being found as in North America.

The blow-gun is a characteristic weapon in Guiana and on the upper Amazon. The arrows are very slender, wads of raw cotton at the butts fitting exactly into the bore of the tube like the blocks of pith on the similar arrows of the Malays. Quivers are made of plaited reed or of bambu (fig. 266). Ground stone axes (fig. 265), often of very elegant shapes, were in general use, and wooden and hide shields were formerly carried in defence.

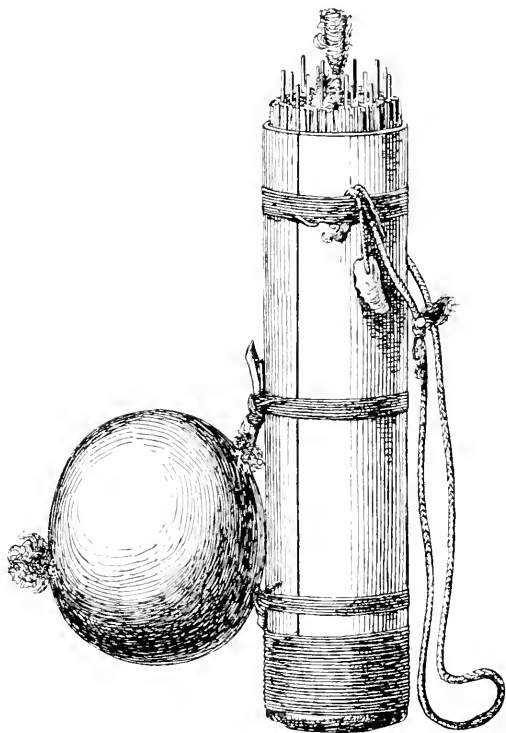


FIG. 266.—Bambu quiver for blow-gun darts, with gourd for holding cotton. Ucayale River, Peru.

Tapirs, monkeys, and other animals are hunted, and fish are speared, netted, and stupefied with narcotics.

Navigation is not highly developed; canoes were of the dug-out class. But the more primitive tribes had no canoes at all, and did not even know how to swim.

Society was organized on the clan or gentile system, though there was no universal rule that descent and inheritance should pass in the female line; where it so passed it favourably affected

the position of women. The curious custom of the *Couvade* was known to some tribes, and some form of initiation or test of endurance was commonly imposed on adolescents of both sexes. As priest and doctor the *peay* or shaman was as important a person as in North America. Ceremonial dances were general, and among ceremonial objects the bull-roarer occurred in Central Brazil. There is a general belief in a future life. The dead

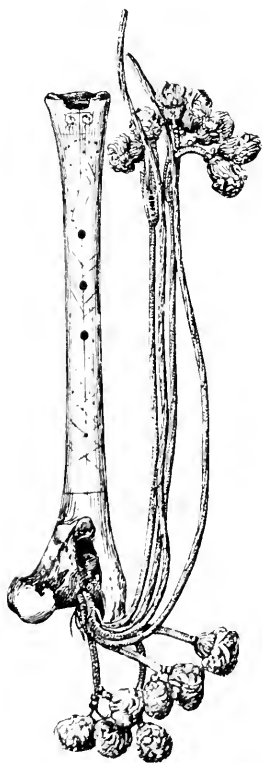


FIG. 267.—Flutes of jaguar-bone.
Macusi of British Guiana.

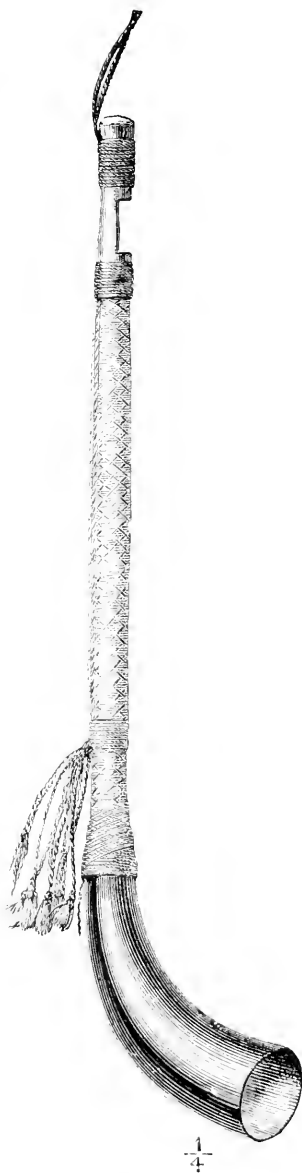


FIG. 268.—Wooden trumpet.
Rio Tocantins, Brazil.

are buried, and their houses often destroyed: the remains of the Tupi and the Caribs were deposited in large pottery urns, recalling the custom in certain parts of Europe in prehistoric times. (*Guide to the Antiquities of the Bronze Age*, p. 66.)

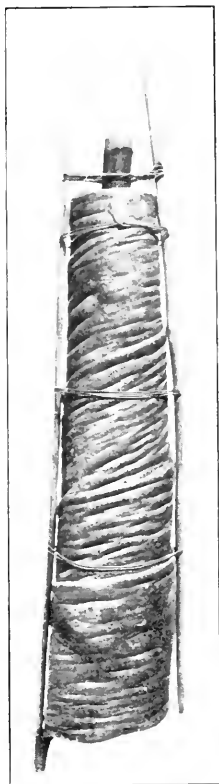


FIG. 269.—Ceremonial trumpet of bark. Uaupes River, Brazil.

SOUTHERN DIVISION

This region is bounded by the Amazon-La Plata watershed on the north, and by the hills of South Brazil on the east. Its most northerly district is the Gran Chaco, a rolling wooded country west of the Parana, intersected by three large rivers, enjoying a mild climate, and abounding in fish and game. It is inhabited by several stocks, the most important being the Guaycuru, who are closely related to the Araucanians of Chile, the two being often comprised in one family called the Aucanian group. The principal tribes of the Guaycuru are the Abipone, the Toba, the Mbocobi, the Mbaya, and the Cadíoé or Caduveo. The first of these tribes has been extinguished by the second in historical times. These Guaycuru tribes are mounted hunters and fishermen caring little for agriculture, though the land is occasionally cultivated, as by the Caduveo, who were also expert weavers, and made painted pottery without the wheel. Formerly they were armed with clubs, lances, bows and arrows, but at the present time numbers are possessed of guns. Before the introduction of iron, knives were made of the teeth of the *piranga* fish, of shell and stone, and with these the

heads and scalps of enemies were cut off. Clothing was scanty, consisting of a loin-covering, with a skin cloak for cold weather. Women were profusely tatued, especially upon the face, the instrument used being a thorn, and the colouring matter provided by the juice of the *Genipapa oblongifolia*, with which the bodies of the men were often painted.

Their houses were easily moved, and were inhabited by the whole clan, each clan having its chief. Their religion was

compounded of animistic beliefs, and their 'medicine-men' were held in high repute: the Mbaya believed in a good and an evil spirit. The dead were buried in cemeteries, and if a warrior was killed in the enemy's country his bones were if possible brought home for interment.

The other principal stocks of the Gran Chaco are the Lule, Mataco, Payagua, and Charrua. The three former are not equestrian tribes, the Payagua being an aquatic people living on the Paraguay River. The Charrua of the Uruguay River are a wild race of horsemen who use the *bolas*. The Lengua, often mentioned as a Chaco tribe, are by some considered a branch of the Chiquito of East Bolivia.

In the mountain valleys of the Cordilleras, Salta, Jujuy, and Tucuman, in the north-west of the Argentine Republic, and on the west of the Chaco, dwelt the Calchaqui, a people probably of the Aucanian stock, who built dwellings and tombs of faced stone. Their land is known to have at one time formed part of the empire of the Inca, and the objects found there show evident traces of Peruvian influence.

South of the wooded Chaco stretch the treeless *Pampas*, which in part resemble the Prairies of North America. The inhabitants are mostly mounted nomads, despising agriculture, and dwelling in skin tents or brushwood huts grouped together in *tolderias* or encampments. Their food is animal, and they hunt the ostrich and guanaco, using the *bolas* as their principal weapon. The *bolas* consists of a cord or thong at each end of which is a stone ball, either tied to the thong by means of a groove in its surface, or else sewn up in leather (fig. 272. *a*). Sometimes the cord is doubled for half its distance and has thus two balls at one end. In this case the third ball is smaller, and is held in the hand when the missile is thrown. Smaller bolas are used for killing birds, and may be



FIG. 270. —Trumpet from Brazil.

compared with the similar object used by the Eskimo (p. 250). Lances with iron heads and iron knives are now forged.

Clothing consists of short drawers, and cloaks of guanaco and horse-skin with the hair worn inside; in the case of men, garments of European origin are now common. Women wear cloaks over a long undergarment: they also weave ponchos and blankets out of wool. These peoples show some skill in making horse-trappings and other objects out of leather, and manufacture silver ornaments, principally out of dollars. They have no regular tribal names, and are usually referred to by the Aucasian words, *Puelche*, *Moluche*, and *Huilliche*, meaning northern, eastern, and western peoples respectively.

The Araucanians of the Pacific coast of Chile, near relatives of the Pampas tribes, are a people of medium stature with a copper-coloured skin: they are of a war-like and independent character. They were able to resist the encroachments both of the Inca and the Spaniards, though the influence of the Peruvian empire extended into the northern part of their territory.

To the south of the Pampas dwell the Patagonians, who are physically different from their northern neighbours, by whom they are called *Tchuelche* or Southerners. They are of greater average height, and very tall men are common among them, though the tales of immense giants brought home by early travellers are probably

exaggerations. Their way of life closely resembles that of the inhabitants of the Pampas, and like them they are equestrian nomads.

The archipelago of islands at the south and south-west corner of the continent is chiefly occupied by the Fuegians, so named from Tierra del Fuego, or Land of Fire, given to the largest island by Magalhães in A.D. 1520, on account of the fires which were



FIG. 271.—Shrunk human head.
Jivaro, Ecuador.

always kept burning in the fishing canoes round the coast; but the east coast of Tierra del Fuego is inhabited by a hunting tribe, the Ona, who are related to the Patagonians. The west and south-west of the archipelago are occupied by two tribes of Fuegians, the Yahgan and the Alakaluf. These people belong to a very low stage of culture, but this is chiefly due to the wretched lives they have to lead in a cold, damp climate on inhospitable shores. They are of medium height and fairly good physique, nor are their intellectual powers quite so low as was at one time supposed.

In spite of the coldness of the climate the Fuegians wear very little clothing, only a loin-cloth, with a loose skin to throw over the shoulders. Necklaces of bone, *dentalium* and other shells are worn, and the head is adorned with feather crowns. Their houses are made of boughs or skins laid over a pole framework, but a great part of their time is passed in their narrow boats or canoes, which are made either of birch-bark or wood, and always have a clay fire-place in the centre. In these canoes they hunt sea-lions and large fish, formerly relying entirely on spears and harpoons headed with bone, but now using instruments of iron. Besides spears and harpoons, they have a sling for killing birds, and bows and arrows. The bow is plain, with a string of sinew; the arrows are commonly headed with glass, like the spear-heads of the Australians, the work being done by pressure with a bone

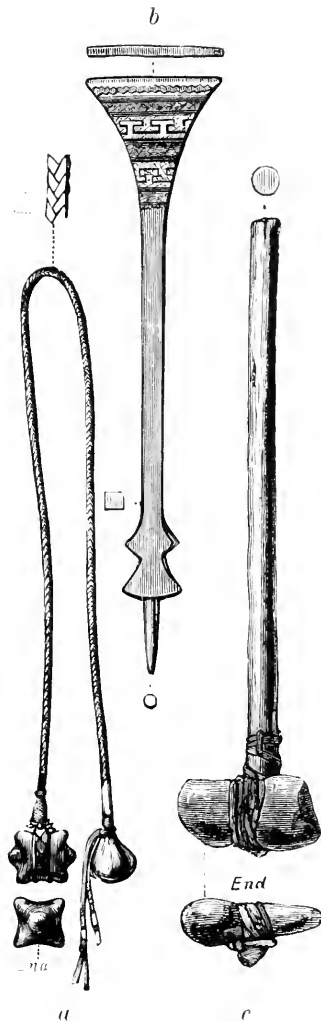


FIG. 272. Objects from South America. *a*, Bolas with stone weights, Argentine. *b*, Wooden club, British Guiana. *c*, Stone-headed club, Aymara, Peru.

tool¹ and not by percussion : but flint is also used for the points of weapons. The principal utensils are baskets, and water vessels made of bark.

The Fuegians live principally on molluscs and fish ; the former are eaten raw, the latter usually fried or stewed. When meat can be procured it is eaten raw. Fire is obtained by striking together two pieces of pyrites (fig. 7 *a*).

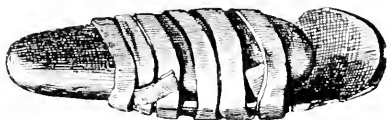


FIG. 273.—Scraper consisting of a shell blade lashed to a pebble. Tierra del Fuego.

The people go about in family groups, and polygyny is usual. They have religious ideas of a vague kind, distinguishing between good and bad spirits, but seem to have had no amulets, idols or ritual, though they had witch-doctors or shamans. The dead are buried, and their souls are supposed to wander in the forests.

The Chono living north of the Fuegians on the Pacific coast are said to have had red hair and light complexions ; their relation to the Araucanian family it is difficult to define with precision.

¹ Cf. *Guide to the Antiquities of the Stone Age*, p. 107 ; bone fabricator from Grimes' Graves.

GENERAL INDEX

N.B.—The page-numbers in *italics* refer to illustrations.

- Agriculture, 12, 13, 26, 30, 31.
Africa, 185, 188, 195, 196, 198, 200, 202, 204, 208, 212, 219, 231, 240, 247, 252, 253, 252.
America, 268, 272, 275, 280, 281, 286.
Asia, 70, 91, 93.
Oceania, 107, 122, 123.
- Albuquerque, 4.
- Amulets, 21, 68, 77, 80, 96, 105, 192, 202, 233, 243, 247.
- Ancestor worship, 36.
Africa, 188, 202, 206, 210, 215, 226, 233, 243.
Asia, 75.
Oceania, 117, 137, 155, 36.
- Ancestral spirits, 35.
Africa, 206, 233.
Asia, 104.
Oceania, 117, 136, 168.
- Animism, 32, 35.
Africa, 188.
America, 263, 287.
Oceania, 155.
See Spirit-worship.
- Anson, 7, 147.
- Armour—
Africa, 192, 242.
America, 260.
Asia, 45, 54, 55, 70, 98, 99, 101.
Oceania, 171, *xvi*.
- Arrows, 49, 51, 60, 244, 251, 252, 278.
See Bows.
- Art, 16, 17.
Africa, 191, 195, 209, 211, 222, 217.
America, 253, 260, 271, 282.
Asia, 74, 96.
Oceania, 112, 126, 127, 175.
Illustrations passim.
- Assegai, 209, 211.
- Axes (metal)
Africa, 209, 211, 223, 253, 228.
America, 271.
Asia, 48, 51, 48.
- Ball-games, 102, 135, 192, 271.
- Bamboo knives, 79, 125, 129. *See* Knives.
- Bark-cloth—
Africa, 191, 204, 208, 212, 219, 229, 246.
America, 282.
Asia, 75, 89, 90, 94.
Oceania, 120, 126, 163, 149, 150, 151, 175, 126, 149.
- Barley, 69, 70.
- Basket-work, 16, 93, 185, 191, 195, 205, 209, 241, 247, 260, 272, 280, 290, 85, 90, 209, 222, 274.
- Batik, 94.
- Battle-axes. *See* Axes.
- Bear-feast, 60, 61, 64, 65.
- Bee-keeping, 191, 204.
- Beer. *See* Intoxicants.
- Behring, 6.
- Betel-chewing, 91, 100, 123, 73, 122.
- Birch-bark, 59, 60, 63, 68, 273.
- Birds'-nests, Edible, 78, 91.
- Bishop Museum, The Bernice Pauahi, 162.
- Blood-revenge, 27.
- Blow-gun, 12.
America, 284, 284.
Asia, 97, 98, 89, 96.
Madagascar, 247.
Oceania, 129.
- Bogle, 67.
- Bolas, 250, 287, 288, 289.
- Boomerang, 12, 112, 14, 108, 109.
- Borobudur, 101.
- Bougainville, 7, 145, 117, 160.
- Bow, 12.
Africa, 185, 192, 195, 201, 205, 211, 222, 223, 233, 241, 217.
America, 250, 260, 271, 282, 283, 286, 287.
Asia, 48, 49, 51, 55, 56, 60, 63, 70, 75, 78, 79, 97, 48, 56, 57, 62, 78, 79.
Oceania, 113, 129, 153, 165, 171.
- Bow, Composite, 48, 49, 51, 60, 70, 250, 260, 271, 48, 56, 57.
- Bow, Pellet, 51, 97, 48.
- Bow-ring, 49, 48.
- Bracer, 49, 129.
- Brahmanism. *See* Hinduism.

- Brass in Africa, 241, 246.
 Bread-fruit, 119, 147, 148.
 Bronze in Africa, 241, 238, 239.
 Buddhism, 65, 70-72, 74, 87.
 Bull-fighting, 217.
 Bull-roarer, 133, 226, 243, 285, 137.
 Burial
 Africa, 192, 196, 201, 210, 215, 226, 232, 233, 242, 247.
 America, 253, 261, 275, 286, 287, 290.
 Asia, 63, 77, 85, 161.
 Oceania, 115, 134, 159, 178.
 See Funeral customs.
 Byron, 7.
 Cabot, John, 5.
 Cabral, 5.
 Caltrop, Assam, 85.
 Calumet, 272.
 Cannibalism—
 Africa, 204, 209, 221, 231.
 America, 262.
 Asia, 93.
 Oceania, 109, 115, 123, 167, 173, 174, 8.
 Cards, 192.
 Carteret, 141, 143.
 Cartier, 5.
 Cassava. *See* Manioc.
 Cassava-press, 281.
 Casting, 95, 241.
 Caucasian, 11, 61.
 Cave-dwellings, 93.
 Chaka, 211, 212, 244.
 Chakram, 49, 48.
 Charts, 171, 170.
 Chess, 192.
 Chikusse, 212.
 Christianity, 105, 192, 247.
 Christy, Henry, 1.
 Churinga, 115.
 Cicatrization, 25.
 Africa, 199, 204, 208, 219, 229, 240, 26, 220.
 Asia, 79, 90.
 Oceania, 107, 115, 120.
 Circassians, 58.
 Circumcision—
 Africa, 191, 195, 208, 219, 231, 240, 247.
 Asia, 91.
 Oceania, 115.
 Clan, 17. *See* Social organization.
 Cliff-dwellers, 275.
 Clothing, 25.
 Africa, 185, 191, 195, 199, 204, 208, 212, 219, 229, 240, 246, 197, 198, 202.
 America, 248, 254, 268, 269, 279, 286, 288, 289, 256, 269.
 Asia, 57-60, 63, 67, 68, 71, 75, 76, 79, 82, 84, 89, 90, 59, 62.
 Oceania, 106, 120, 149, 161, 171, 172, 173, 107, 151, 161, 172.
 Club—
 Africa, 192, 195, 201, 205, 214.
 America, 260, 271, 282, 286, 252, 254, 255, 262, 264, 270, 281, 282, 289.
 Asia, 63.
 Oceania, 112, 127, 153, 171, 175, 12, 108, 110, 128-131, 135, 142, 143, 154, 166, 178.
 Club-houses, 133, 171.
 Coca, 282.
 Cock-fighting, 102.
 Columbus, 4.
 Communal houses, 93, 100, 120, 271, 280, 286.
 Composite Bow. *See* Bow, Composite.
 Cook, Captain James, 6, 7, 140, 141, 147, 155, 160, 163, 165, 167.
 Cooking, 76, 78, 93, 109, 123, 147-149, 173, 249, 272.
 Cortes, 5.
 Cotton, 82, 191, 208, 269, 241, 280, 282, 284.
 Couvade, 100-1, 285.
 Cranial deformation, 24, 91, 120, 255-257, 24.
 Cremation, 61, 63, 101, 115, 134, 232, 261. *See* Funeral customs.
 Crossbow, 51, 63, 76, 85, 232.
 Cuirass, 54, 260, *ari*.
 Curari, 283.
 Currency, 28, 91, 125, 171, 223, 261, 269, 29, 30, 265.
 Cymbals, 72, 247.
 Daggers, 46, 47, 49, 52, 129, 153, 260, 47, 48, 53, 259. *See* Knives.
 Dampier, 143.
 Dancing, 37, 38.
 Africa, 215, 226, 199, 200.
 America, 253, 261, 274, 285.
 Asia, 75, 102.
 Oceania, 115, 135, 153, 179, 135.
 Dao, 51, 84, 85, 48, 81.
 Deformation and Mutilation, 24.
 See Cranial deformation. Ear-piercing. Lip-piercing. Nose-piercing. Tooth-mutilation.
 Deniker, Dr. J., 25.
 Desideri, 66.
 Dha, 50, 59.

- Diaz, 4.
 Dice, 105, 210, 261.
 Digging-stick, 75, 93, 213, 272, 281, 212.
 Divination, 40, 41.
Africa, 206, 210, 226, 233, 243, 247, 27.
Asia, 105.
Oceania, 139, 179, 181, 202.
 Dorville, 66.
 Drake, 6.
 Dreams, 31, 32, 36, 139, 226, 275.
 Drum—
Africa, 192, 196, 201, 206, 210, 215, 226, 232, 242, 247, 196, 242.
America, 253, 274.
Asia, 61, 72, 103.
Oceania, 136, 153, 135.
 Dyeing, 94, 241.
- Ear-piercing, 24.
Africa, 199, 26, 197, 198.
America, 257, 279, 278.
Asia, 75, 76, 90, 90.
Oceania, 120, 151, 172.
 Embroidery, 63, 222.
 Endogamy, 21.
 d'Entrecasteaux, 7, 140, 145.
 Ethnography, Definition of, 10.
 Ethnography, Value of, 41.
 Exogamy, 19, 100.
 Exposure, 75, 201, 258. *See* Platform-burial.
- Fadi, 247.
 Feather-boxes, 173, 175, 176.
 Feather-work, 125, 151, 161, 162, 173, 151, 163, 164.
 Female descent, 17, 133, 226, 242, 260, 273, 284.
 Fern-root, 173.
 Fiddle, 77, 103, 243.
 Fire, Production of, 13, 14, 15.
Africa, 15.
America, 249, 290, 15.
Asia, 61, 62, 68, 76, 91, 15, 67, 88.
Oceania, 111, 123, 15.
 Fire-arms, 49, 95.
 Fishing, 31.
Africa, 195, 231, 240, 247.
America, 219, 259, 257, 259, 281, 286, 289, 252, 258.
Asia, 60, 63, 77, 78, 91.
Oceania, 107, 9, 122, 123, 147, 173, 9, 146, 177.
 Fish-scale armour, 98, 101.
 Fishskin, 60, 59.
 Flageolets, 72, 192, 247.
- Flutes—
Africa, 192, 205, 210, 215, 226, 243, 247.
America, 285.
Asia, 77, 103.
Oceania, 137, 153, 179, 181.
 Food, 11, 12, 30.
Africa, 188-191, 195, 204, 213, 221, 231, 240, 206, 218-220, 280.
America, 248, 249, 259, 272, 280, 290, 260, 279.
Asia, 57, 58, 60, 62, 69, 75, 78, 91, 64.
Oceania, 109, 122, 123, 147, 159, 172, 173, 31, 127, 148, 162, 169.
 Football, 102, 135.
 Franks, Sir A. W., 1.
 Friction-drum, 201, 226, 224.
 Funeral customs, 33.
Africa, 192, 196, 201, 210, 215, 226, 232, 233, 242, 247, 36.
America, 253, 261, 275, 285-287, 290.
Asia, 61, 63, 75, 77, 80, 85, 101.
Oceania, 115, 134, 135, 147, 159, 178, 33, 133, 144, 161.
 Future life, 32, 33.
Africa, 188, 202.
America, 253, 275, 285, 290.
Asia, 61, 64, 105.
Oceania, 117, 127, 138, 159, 181.
- Gabet, 67.
 di Gama, Vasco, 4.
 Games, 37.
Africa, 192, 201, 215, 226, 242, 247.
America, 261, 274.
Asia, 102.
Oceania, 117, 135, 153, 165, 179.
 Gilbert, 5.
 Glass implements, 111, 289, 290.
 Gods, 25, 35, 37, 38, 104, 117, 155-159, 161, 163, 179, 181, 192, 197, 202, 210, 226, 243, 247, 41, 138, 158, 159, 163, 208.
 Gong, 103, 136, 226, 232, 136, 223.
 Gong-signalling, 136, 226, 232, 243.
 Grueber, 66.
 Guardian spirit, 36.
 Guitar, 61, 72.
- Habitations—
Africa, 185, 191, 195, 200, 201, 209, 213, 221, 240.
America, 219, 257, 270, 274, 275, 280, 286, 287, 289, 257.
Asia, 57, 58, 60, 62, 65, 68, 69, 75, 78, 82, 93.
Oceania, 109, 110, 120, 147, 172, 173, 7, 107, 156, 177.

Hairdressing—

Africa, 191, 195, 199, 204, 208, 212, 231, 240.

America, 268, 279.

Asia, 57, 68, 79.

Oceania, 106, 120, 161.

Hammocks, 280, 282.

Hani, 172, 175, 172.

Harp, 103, 136, 192, 205, 226, 243, 247, 224, 233.

Harpoons, 63, 79, 249, 250, 289.

Haruspication, 41, 105, 202.

Head-compression. *See* Cranial deformation.

Head-hunting, 82, 84, 99, 129.

Head-ring, 212.

Heads, Preserved, 99, 178, 179, 288.

Helmet-breaker, 52, 53.

Helmets, 45, 54, 151, 161, 46, 55.

Hemp, 209.

Henry the Navigator, 4.

Hindus and Hinduism, 71, 81, 85, 87, 101, 104, 246.

Hoahaka-nana-ia, 169.

Hoeroa, 175.

Hood, 167.

Horns, 196, 201, 205, 210, 243, 193, 243.

Horse, in America, 267; in Sudan, 240.

Hue, 67.

Human sacrifice, 33, 34, 135, 181, 206, 226, 243, 261, 34, 179, 212, 255, 262.

Hunting, 12, 31.

Africa, 198, 200, 204, 209, 212, 231, 240, 193.

America, 249, 257, 259, 260, 267, 272, 284, 286, 289, 230, 256.

Asia, 63, 69, 75, 79.

Oceania, 109.

Iglu, 249.

Inao, 62, 63.

Infanticide, 153.

Ingraham, Captain, 167.

Initiation—

Africa, 191, 210, 215, 219.

America, 274, 275, 285.

Asia, 79, 80.

Oceania, 115, 117, 133.

Intoxicants, 62, 82, 91, 123, 191, 281, 280.

Irrigation, 123, 147, 275.

Jade, 120, 125, 171, 174, 175, 16, 18, 122, 124, 152.

Jar-burial, 101, 286.

Jews' harp, 61, 63, 72, 103, 136.

Kaftan, 57.

Kamehameha, 160.

Kane. *See* Tane.

Kaross, 212.

Kasongo, 225.

Kava, 123.

Kayak, 250, 251.

Kerrie. *See* Club.

Khyber knife, 46, 47.

Kife, 123, 135.

Kiva, 275.

Kiwi, 173.

Knives—

Africa, 192, 223, 232, 241, 210, 228, 231.

America, 260, 271, 286, 288, 256, 264, 272.

Asia, 46, 49, 50, 60, 79, 47, 50, 88.

Oceania, 125, 129, 153, 155, 179.

See Daggers.

Kris, 97, 100, 93.

Kukri, 50, 50.

Labrets. *See* Lip-piercing.

Lamaism, 65, 70, 2.

Lamps, 249.

Law, 27.

Lemaire, 143, 144.

Leopard Society, 243.

Liho-Liho, 160, 162.

Lip-piercing, 24.

Africa, 195, 199, 208, 231, 240, 24.

America, 249, 257, 279, 24, 25, 278.

Litham, 240.

Livingstone, 208.

Logic, Primitive, 31, 32.

London Missionary Society, The, 163.

Lono. *See* Rongo.

Maees, 48, 51, 48.

Mackenzie, 6.

Magalhães, 5, 288.

Magellan. *See* Magalhães.

Magie, 39, 40, 96, 105, 117, 138, 139, 181, 204, 206, 210, 215, 226, 247, 275.

Magyar, 57, 58.

Mahdist War, The, 189.

Mai, 217.

Mail, 45, 70, 192, 242. *See* Armour.

Maize, 188, 221, 231, 240, 272, 281.

Majapahit, 87, 100, 101, 104.

Mana, 137-8.

Mancala, 201, 202, 210, 233, 242, 247.

- Manioc, 188, 221, 231, 240, 281.
 Manning, 67.
 Maori, 30. *See* New Zealand.
 Mappa Mundi, 4.
 Marchand, Captain, 167.
 Marriage, 19, 21.
 Africa, 191, 192, 196, 205, 210, 225, 232, 242, 247.
 America, 253, 273.
 Asia, 61, 75, 100.
 Oceania, 114, 133, 134, 178.
 Masks, 38, 72, 74, 133, 135, 253, 37, 38, 74, 75, 134, 140, 222, 225, 268.
 Matchlocks, 49, 51, 56, 70, 239.
 Maui, 179.
 Mead, 191. *See* Intoxicants.
 Medicine, 39, 105, 139, 158, 181, 263, 40.
 Medicine-men. *See* Shaman.
 Mendaña, 143, 167.
 de Meneses, 145.
 Men's house, 82, 93, 133.
 Mere, 175.
 Message-sticks, 115, 43, 114.
 Metallurgy—
 Africa, 191, 195, 200, 204, 209, 222, 232, 241, 247, 20, 238-240.
 America, 260, 259.
 Asia, 94, 95.
 Mika, 115.
 Millet, 62, 188, 231, 240.
 Moa, 171, 173.
 Mocassin, 268.
 Modesty, 25.
 Mohammedanism, 85, 104, 192, 210, 243.
 Moko, 173.
 Moorcroft, 67.
 Morality, 28.
 Mother-right, 17.
 Mourning customs—
 Asia, 79, 80.
 Oceania, 115, 179.
 Mouth organ, 103.
 Msiri, 217, 225.
 Muata Yanvo, 217, 225.
 Music, 37, 38.
 Africa, 192, 196, 201, 205, 210, 215, 226, 232, 233, 242, 243, 217, 193, 196, 222, 224, 232-234, 242, 243.
 America, 253, 261, 274, 266, 267, 285-287.
 Asia, 61, 63, 72, 75, 77, 79, 103.
 Oceania, 115, 136, 153, 179, 135, 136, 180, 181.
 Musical bow, 210, 215, 226, 243.
 Navigation—
 America, 259, 251, 259, 273, 281, 289.
 Asia, 60, 63, 77, 95.
 Oceania, 110, 123-125, 117, 163-165, 171, 174, 19, 170.
 Nomadic life, 12, 13, 65, 107, 185, 191, 192, 233, 240, 241, 267, 287, 288.
 Nose-flutes, 103, 136, 153, 226.
 Nose-piercing, 24.
 Africa, 212, 231, 240.
 America, 257, 279.
 Asia, 90.
 Oceania, 106, 120.
 Oaths, 27.
 Obsidian, 125, 127, 129, 174, 184.
 Obsidian knives, 129. *See* Knives.
 Odericus, 65.
 Omens, 40, 105, 139, 179.
 Ordeals, 27.
 Africa, 192, 205, 210, 226, 233, 243.
 Ornaments, Personal, 21, 25, 28.
 Africa, 191, 195, 199, 200, 204, 208, 212, 231, 240, 247, 193, 195, 197-202, 204.
 America, 257, 279, 288, 289, 254, 256, 269, 270, 277, 278.
 Asia, 63, 68, 79, 82, 84, 91, 66, 82, 90.
 Oceania, 106, 115, 120, 150, 151, 161, 171, 173, 150, 164, 172, 173.
 Outrigger, 77, 110, 123, 163.
 Painting, 19, 25.
 Africa, 219, 200, 246.
 America, 257, 269, 280, 286, 255.
 Asia, 79, 91.
 Oceania, 106, 115.
 Palm-cloth, 219, 229.
 Pan-pipes, 136, 205.
 Parrying-shields, 45, 113, 196, 48, 112, 194.
 Pastoral life, 12, 13.
 Africa, 185, 191, 193, 195, 198, 200, 204, 209, 212, 240, 247.
 Asia, 57, 58, 65, 70, 73, 91.
 Patrickson, 166.
 Pelele, 208. *See* Lip-piercing.
 Pellet-bow, 51, 97, 48.
 Penninean, 272.
 Penn, William, 269.
 La Perouse, 7, 117, 160, 167.
 Personal ornaments. *See* Ornaments, Personal.
 Phratry, 111.
 'Piano', 205, 210, 215, 226, 233, 243, 223, 232.
 Pigmentation, 183.

Pile-houses—

Africa, 195, 209, 213, 221, 232, 247.

America, 257, 280.

Asia, 76, 82, 93.

Oceania, 120-122, 173, 7.

Pilgrim Fathers, 5.

Pinzon, 5.

Pipe. *See* Tobacco-smoking.

Pituri, 109.

Pizarro, 5.

Platform-burial, 85, 101, 115, 134, 159, 178, 261, 275. *See* Funeral customs.

Plough, 70, 93.

Pocahontas, 6.

Poi, 147, 148.

Polo, Marco, 3, 78.

Polyandry, 72, 100, 205.

Polynesia. Stone buildings in, 167, 169.

Poncho, 288.

Possession (supernatural), 38, 75, 139, 181, 226, 261, 263.

Pottery, 16.

Africa, 191, 205, 209, 214, 232, 241, 34, 205, 241.

America, 272, 275, 280, 282, 286, 280.

Asia, 62, 75, 78, 79, 94.

Oceania, 125, 126, 147, 125.

Prayer, 36.

Priest, 27, 30, 36, 39, 137, 155, 158, 179, 181, 206, 280.

Property, 17, 25-27, 30.

Africa, 192, 201.

America, 261, 273.

Asia, 75.

Oceania, 134, 178, 33.

Pueblo, 265, 275.

Puppet-shows, 101.

van der Putte, 67.

Quiros, 141, 147.

Quoit, 49, 48.

Raft-dwellings, 93.

Rainmaking, 40, 117, 188, 196, 202, 215.

Rahleg, 5.

Rattle, 61, 193, 210, 233, 261, 274, 234, 267.

Reburial, 77, 80, 134, 178. *See* Funeral customs.

Reed-instruments, 103, 261, 266.

Religious beliefs and practices, 28-41.

Africa, 188, 192, 196, 202, 205, 206, 210, 215, 226, 233, 243, 247, 27, 34, 208, 220, 226, 235, 236, 238, 242, 243.

America, 261, 262, 265, 274, 275, 280, 285-287, 290, 254, 266-269.

Asia, 58-63, 70, 71, 73-75, 77, 79, 85, 103, 104, 67, 77, 88, 104, 105.

Oceania, 114, 136, 137, 155-159, 164, 167, 175, 178, 179, 31, 40, 41, 115, 137-139, 157-159, 161, 163, 168, 179.

de Retes, 145.

Rice, 70, 82, 91, 93, 119, 247.

Rice-beer. *See* Intoxicants.

Rites, 36.

Roberts, Captain, 167.

Robertson Smith, 41.

Rock-shelters, 75, 93.

Roggewein, 160, 167.

Rongo, 155.

Rosaries, 68, 71.

Rubruquis, 3.

Sacred king, 30, 155.

Sacrifice, 33, 34, 40, 135, 181, 197, 206, 226, 243, 247, 261, 34, 179, 242, 255, 262.

Salt, as affecting migrations, 185.

Sanctuary, 158, 161.

Sarong, 89, 246.

Scalps, 268, 271.

Schouten, 143, 144.

Sebitoane, 207.

Secondary interment. *See* Reburial. Secret societies, 27, 132, 133, 219, 243, 275.

Sekeletu, 207, 208.

Shaman, 38, 39, 58, 59, 61, 104, 105, 253, 262, 275, 280, 285, 287, 290.

Shell implements, 16, 79, 111, 125, 151, 174, 286, 9, 18, 141, 146.

Shields—

Africa, 192, 196, 201, 205, 209, 211, 224, 232, 242, 186, 189, 194, 195, 202, 207, 215.

America, 271, 284, 271.

Asia, 45, 70, 85, 98, 48, 84, 97-100.

Oceania, 113, 129, 20, 112, 113, 132.

Siboko, 214.

Sky-gods, 117, 179, 192, 202, 233.

Slavery, 101, 155, 175, 204, 205, 261, Sledge, 59, 60, 63, 250.

Slings, 51, 70, 97, 129, 153, 171, 192, 205, 247, 289.

‘Smelling-out’, 215.

Smith, John, 6.

Smoking. *See* Tobacco-smoking.

Snake-worship, 73, 243, 192, 243.

Snow-shoes, 59, 60, 253, 272, 273.

Snuff, 200, 213, 221, 281, 282, 247, 278.

Social organization, 17-21, 25, 28.

Africa, 185, 188, 192, 196, 200, 201,

- 205, 210, 214, 224, 225, 232, 233,
242, 247.
America, 253, 260, 267, 273, 284,
285, 290.
Asia, 57, 61, 62, 72, 75, 78, 82, 99, 100.
Oceania, 113, 114, 131, 134, 153,
155, 175, 180.
de Soto, 5.
Soul, 32, 35.
Africa, 188, 226, 243, 34.
America, 263, 290.
Asia, 61, 64, 101, 105.
Oceania, 117, 127, 138, 139, 159,
165, 166, 181, 33.
Soul-trap, 32, 165, 166, 33.
Spears—
Africa, 185, 192, 195, 201, 205, 209,
223, 232, 233, 241, 247, 187, 171,
202.
America, 282, 286, 288, 289.
Asia, 47, 50, 51, 54, 63, 70, 85, 96,
53, 84.
Oceania, 112, 127, 153, 175, 171,
121, 132, 156, 172.
Spear-throwers, 12.
America, 250, 282, 264.
Asia, 51.
Oceania, 112, 129, 175, 111.
Spinifex gum, 111.
Spirit-worship, 35, 36.
Africa, 206, 215, 233, 243.
America, 253, 262, 275, 287, 290.
Asia, 59, 60, 63, 73, 74, 77, 79, 85,
103, 104.
Oceania, 131, 136, 137, 155, 179.
Steatite carvings, 211, 237.
Stilts, 157.
Stone-cooking, 78, 109, 123, 147, 119,
173, 272.
Stone implements, 1, 12, 14, 16.
Africa, 183, 184, 213, 241, 214.
America, 253, 260, 282, 284, 286,
289, 251, 254, 255, 262, 264, 272,
279, 281, 283, 289, 290.
Asia, 62, 75, 79, 86, 87, 91, 97.
Oceania, 111, 125, 127, 129, 151,
174, 13, 16-18, 123, 124, 131, 132,
146, 148, 152, 153.
String, 79, 106, 111, 161.
Stringed instruments, 153, 196, 233.
See Fiddle, Guitar, Harp.
Sundial, 105.
Surf-board, 135, 153.
Survivals, 42.
Swords—
Africa, 192, 196, 201, 232, 222.
Asia, 45, 46, 50-52, 63, 70, 85, 96,
97, 47, 50, 53, 91, 95.
Oceania, 112, 110.
Taaroa. *See* Tangaroa.
Tabu, 30, 158, 159, 171, 175, 178, 179,
247, 31.
Tally-sticks, 76.
Tambourine, 257.
Tane, 155.
Tangaroa, 155.
Tapa. *See* bark-cloth.
Taro, 147, 148, 173.
Tasman, 139, 147.
Tatu, 19, 25, 30.
Africa, 191, 204, 212, 240.
America, 248, 257, 269, 279, 286.
Asia, 63, 68, 84, 90, 99.
Oceania, 120, 150, 167, 173, 26, 31,
174.
See Cicatrization.
Tea-making, 69, 68-71.
Tents, 57, 58, 60, 65, 69, 249, 270,
287.
Tewatewa, 175.
Throwing-clubs, 51, 127, 209, 48,
128, 190.
Throwing-knives, 192, 196, 223, 232,
241, 238, 239.
Thunder-god, 104.
Tiki, 173, 172, 173.
Trec-burial, 101, 115, 134, 178, 261,
275. *See* Funeral customs.
Tree-dwellings, 93.
Tobe, 240.
Tobacco-smoking—
Africa, 195, 200, 209, 213, 221, 232,
22, 191, 192.
America, 260, 271, 272, 281, 252,
254, 261, 280.
Asia, 59, 63, 82, 91, 64, 88.
Oceania, 145.
Tomahawk, 271.
Tooth-mutilation, 24.
Africa, 195, 199, 204, 208, 212, 219,
231, 240.
Asia, 90.
Oceania, 107.
Topaze, 169.
Tops, 117, 135, 179.
Totem, 19.
Africa, 225.
America, 260, 273, 275, 23, 257, 261,
265, 267, 269.
Oceania, 113, 114, 133, 115.
Totem poles, 259.
Trade, 3, 28, 76, 77, 91, 109, 125, 171, 210.
Trance, 38.
Transmigration, 34, 35.
Africa, 205, 210, 226, 233, 243.
America, 262.
Asia, 71, 72, 105.
Oceania, 117.

- Tree-worship, 192, 213, 247.
 Tribe, 17.
 Trumpets, 72, 179, 217, 180, 285-287.
 Tsetse-fly, 185, 209.
 Tukula, 219.
 Turner, 67.
 Tylor, Prof., 32, 42.

 Ulu Maika, 153.
 Umiak, 251.
 Umsiligazi, 211, 212.
 Urn-burial, 101, 286.

 Vancouver, Captain, 6, 160.
 Vespucci, 5.
 'Vinland,' 3.
 Violin. *See* Fiddle.
 Voodoo, 243.

 Wallis, 7, 163.
 Wampum, 269, 30.
 War, 28.
 Africa, 200, 206, 211, 212.
 America, 267.
 Asia, 95, 99.
 Oceania, 113, 127, 110, 163, 175.

 Wayang, 101-102, 102.
 Weaving—
 Africa, 222, 232, 241, 247, 221.
 America, 254, 259, 275, 280, 282,
 286, 288, 273.
 Asia, 63, 70, 93.
 Oceania, 126, 147, 171-173, 175.
 Whistles, 153, 172, 179, 196, 226, 232,
 222, 206.
 Wigwam, 270, 271.
 Wine. *See* Intoxicants.
 Witch-doctors, 38. *See* Shaman.
 Women, Industries of, 93, 150, 153,
 260, 268, 272.
 Wrist-knives, 195, 201, 193.
 Writing, 42, 103, 147, 170, 67, 105.

 Xylophone, 102, 103, 205, 210, 226,
 232, 213.

 Yataghan, 16, 47.

 Zithers, 201.
 Zungandawa, 212.

GEOGRAPHICAL AND TRIBAL INDEX

N.B.—The page-numbers in *italics* refer to illustrations.

- Ababdeh, 188.
Ababua, 228, 232, *187*,
 230.
Abandia, 228.
Abarambo, 228, 232, 233.
Abbas, Shah, 45, *46*.
Abipone, 286.
Abisanga, 228, 229.
Abo, 235.
Abor, 82.
Abyssinia, 190, 191, 192.
Achehinese, 87.
AChewa, 206.
Achikunda, 206.
Achipeta, 206.
Achoi, 193, 194, 195,
 196, 186, 193.
Adamawa, 235.
Admiralty Islands, 31,
 122, 126, 127, 129, 132,
 133, 134, 136, 137, 114,
 18, 132.
Aduma, 227.
Acta, 89.
Agar, *see* Danakil.
Afghan, 45, 46.
Africa, 183-243, *15, 20*,
 22, 24, 26, 27, 29, 34,
 185-243.
Agni-speaking tribes,
 236.
Ainu, 61-5, 81, *62, 64*.
Alawa, 204, 207, 208, 210.
Aka, 82.
AKamba, 198, 199, 200,
 201.
Akela, 219.
AKikuyu, 198, 199, 200,
 201, *26, 198-200*.
Akka, 229.
Akuna-kuna, 235.
Akunga, 235.
Alakaluf, 289.
Algonkin, 263, 264, 265.
Alangu, 206, 209.
Alur, 193, 194.
AMambwe, 206.
Amampondo, 211.
Amaravi, 206.
AmaShuina, 208.
AmaSwazi, 203, 211.
AmaTembu, 211.
AmaTonga, 211.
AmaXosa, 211, 214, 215,
 186, 213.
AmaZulu, 203, 205, 211,
 212, 214, *186, 213*.
America, N., 248-76.
America, S., 276-90.
Andamanese, 37, 78-80,
 40, 78-80.
Andevo, 247.
Andoni, 235.
Andriana, 247.
ANgoni, 203, 207, 211,
 212.
Annamese, 81.
Antakarana, 246.
Antalaotra, 246.
Antambahoaka, 246.
Antanala, 245.
Antanosy, 245.
Anti, 188.
Antiboia, 247.
Antifasina, 246.
Antimerina, 246, 247.
Antimoro, 246.
Antisaka, 246.
Antivondro, 246.
Apache, 265.
Appalachians, 265.
Arabs, 47, 49, 72, 86, 89,
 189, 201, 202, 203, 229,
 233, 240, 242, 245, *47*.
Arapho, 264.
Araucanian, 286, 288.
Arawak, 276, 277, 278,
 281, 282.
Aro, 235, 240.
Aru Islands, 115.
ASenga, 206.
Ashanti, 236, 241, 242,
 243, 228, *240, 242*.
Assamese, 50, 51, 73,
 81-5.
Assiniboin, 265, 272.
Athapascan, 265.
ATonga, 206, 208.
Aucanian, 286, 287.
Austral Islands, 165, *13*.
Australia, 106-17, *14, 15*,
 43, 107-15.
Australians, Racial af-
 finities of, 106, 146.
Awaka, 235.
AwaNkonde, 206, 209,
 210, *187*.
AWemba, 206, 209.
Azandeh, 193, 194, 228,
 229, 232, 233, *186, 187*,
 229, 233.
Aztec, 253.
BaAchiuji, 246.
BaBangi, 227, *232*.
BaBihé, 221.
BaBisa, 206.
BaBoma, 227, 231.
BaBongo, 229.
BaBunda, 219, 223, *220-*
 222.
BaBwende, 219, 227, 231.
BaGanda, 35, 203, 204,
 205, 206, *34, 186, 205*,
 208.
Baggara, 139, 191, 192.
Bagirmi, 240.
Bagnori, 236.
Bagoho, 87, 93.
BaHima, 191, 203, 204,
 205, 206, *187, 206, 207*.
BaHuana, 219, 221, 225,
 226, 227.
BaHurutse, 211.
Baining, 143.
BaIro, 203, 204.
Bakairi, 277.
BaKalahari, 211.
BaKalai, 227, 232.
BaKete, 217, 218, 226.
BaKoko, 235.
BaKongo, 219, 225, 227.
BaKofa, 227.
BaKuba, 218.

- BaKumu, 218, 228.
 BaKundu, 235.
 BaKussu, 217, 187.
 BaKwena, 211, 213.
 BaKwese, 216, 226.
 BaKwiri, 235.
 BaLala, 207, 211.
 BaLali, 227.
 Bali, 235, 241, 242, 243.
 BaLoi, 227.
 BaLolo, 219, 221, 224.
 BaLuba, 216, 217, 219, 222, 225, 229.
 BaLunda, 215, 216, 217, 218, 219, 225.
 BaMangwato, 208, 211.
 BaMbala (BuShongo), 218, 216, 219.
 BaMbala (of the Kwilu), 219, 221, 225, 217, 226.
 BaMbute, 229.
 BaNgala, 228, 232, 186, 231.
 BaNgendi, 218.
 BaNgongo, 218.
 BaNkonjo, 203, 204.
 Banks Island, 120, 123, 125, 126, 127, 131, 132, 133, 135, 137, 141, 18.
 BaNkutu, 219, 223, 225.
 Bantu, 183, 185, 194, 198, 202, 203, 211, 212, 213, 214, 215, 226, 229, 231, 232, 233, 235.
 BaNyai, 207.
 Banyang, 235, 243.
 BaNyoro, 203, 204, 205.
 Banziri, 227.
 BaPindi, 216, 220-22.
 BaPoto, 228, 231.
 Bara, 246, 247.
 Barawan, 87.
 Bari, 193, 196, 197, 198.
 BaKolong, 211.
 BaRotse, 207, 208, 209, 210, 215, 209.
 Basa, 236.
 BaSamba, 217, 219.
 BaSanga, 217, 227.
 BaSheke, 227.
 BashiKongo, 219.
 BashiLele, 217, 219.
 BaSoga, 203.
 BaSoko, 228.
 BaSonge, 217, 226.
 BaSongo, 219.
 BaSongo Meno, 218, 223, 225.
 BaSumbi, 227.
 BaSundi, 219.
 BaSuto, 207, 211, 187, 213, 215.
 Batak (of Sumatra), 87, 91, 93, 97, 100, 102, 103, 88, 90, 105.
 Batak (of Palawan), 89.
 BaTeke, 219, 227, 233.
 BaTetela, 217, 219, 221, 224, 225, 226, 225, 229.
 Bati, 235.
 BaTlapin, 211.
 BaTonga, 207.
 BaTumbuka, 206.
 BaTwa, 229.
 BaVili, 227.
 BaVinsa, 203.
 BaYaka, 219, 225, 229, 222, 224.
 BaYanzi, 219, 221, 222, 225, 227, 228.
 Babaya-a, 229.
 BaChuana, 207, 208, 211, 213, 214, 215, 213.
 Beja, 188, 189, 191, 192.
 Bena Lulua, 229.
 Benga, 227.
 Beni Amer, 188.
 Berabra, 189.
 Berber, 233, 234, 236, 242, 243.
 Berg Damara, 211.
 Betanimena, 216.
 Betsan, 229.
 Betsileo, 245, 247.
 Betsimisaraka, 246, 247.
 Beyaga, 229.
 Bezanozano, 246.
 Bhutia, 73.
 Bicol, 87.
 Bilé, 216.
 Binbundo, 216.
 Bini, 236, 240, 241, 242, 243, 238, 239.
 Bisharin, 188.
 Bismarek Archipelago, 144.
 Blackfoot, 264.
 Blemmyes, 188.
 Bombé, 228.
 Bonjo, 227.
 Borneo, 87, 15, 23, 24, 89, 90, 95, 99, 101, 104.
 Bormu, 239.
 Botendo, 277, 279.
 Brunei, 87.
 Bube, 184, 235, 241, 242, 243.
 Buduma, 235, 186.
 Bugi, 87, 91, 95, 100, 97.
 Bulu, 227.
 Buquiduon, 87.
 Buriat, 58.
 Burmese, 50, 81, 15, 50.
 Bushmen, 37, 183, 184, 185, 211, 212, 213, 214, 215, 212, 214.
 BuShongo, 218, 219, 221, 222, 223, 225, 226, 22, 27, 216, 218, 219.
 Cadiseo, 286.
 Caduveo, 286.
 Calchaqui, 287.
 Carib, 276, 277, 278, 282, 286.
 Caroline Islands, 179, 171, 156.
 Cayuga, 263.
 Celebes, 87, 90, 94, 95, 97, 98.
 Ceram, 98.
 Ceylon, *see* Sinhalese.
 Charrua, 287.
 Chatham Islands, 171, 152.
 Chawia, 236.
 Cherokee, 265.
 Cheyenne, 264.
 Chickasaw, 265.
 Chilkat, 255, 264.
 Chin, 82.
 Chinese, 57, 81, 87.
 Chippewa, 264.
 Chiquito, 279, 287.
 Choctaw, 265.
 Chono, 290.
 Chukchi, 58, 70.
 Circassian, 46, 47.
 Cocama, 276.
 Comanche, 265.
 Conibo, 279.
 Cook Islands, *see* Hervey Islands.
 Coorg, 49, 50.
 Coroados, 277.
 Cree, 264, 271.
 Crow, 265.
 Cutch, 47, 48, 47, 48.
 Dahomi, 236, 242, 243, 228.
 Dakota, 265.
 Danakala, 189.
 Danakil, 190, 191, 192, 189.
 Danger Island, *see* Puka Puka.

- Daphla, 82.
 Delaware, 264.
 Dinka, 193, 194, 195, 196, 197, 194.
 Dor, 193, 195, 196, 228, 193, 194.
 Dorobo, 198, 200, 201, 187.
 Dravidian, 72, 106, 183.
 Dualla, 235.
 Dusun, 87.
 Dyak, 87 (*see* Iban).
 Easter Island, *see* Rapa Nui.
 Efik, 235, 243.
 Egypt, Ancient, 184, 190.
 Egyptians, 188, 192.
 Ekoi, 235.
 Elgunono, 200.
 Enenga, 227.
 d'Entrecasteaux Islands, 145.
 Eshira, 227.
 Eskimo, 48, 112, 248-53, 15, 249-52.
 Euroe, 265.
 Ewe, 236, 242, 243.
 Faug, 227, 231, 232, 187, 228.
 Fanti, 236.
 Fellahin, 191, 192.
 Felup, 236.
 Fiji Islands, 120, 123, 125, 126, 127, 131, 132, 133, 135, 136, 137, 139-40, 150, 8, 12, 18, 121, 125, 126, 128.
 Finns, 57, 58.
 For, 189, 191, 192.
 Friendly Islands, *see* Tonga.
 Fuegians, 25, 288, 289, 290, 15, 290.
 Fula, 227, 228, 229, 235, 236, 237, 239, 240, 241, 243.
 Fung, 189.
 Gaberi, 228, 235, 240, 241.
 Galla, 190, 191, 192, 197, 202, 203, 189.
 Galoa, 227.
 Gangueia, 216.
 Garo, 50, 85, 50.
 Gbandi, 236.
 Ges, 277.
 Ghana, 239.
 Gilbert Islands, 170, 171, *xvi*, 156.
 Gilyak, 58, 59, 61, 59, 61.
 Gora, 226.
 Grebo, 236.
 Griqua, 207.
 Guarani, 276, 279.
 Guaycuru, 286.
 Gurkha, 50, 73, 50.
 Habab, 188.
 Hadendoa, 188.
 Haida, 253, 257, 259, 260, 23, 24, 25, 254, 255, 257-61, 266, 267.
 Halfa, 189.
 Hamites, 183, 184, 185, 189, 190, 191, 192, 193, 194, 197, 203, 237.
 Hausa, 235, 236, 237, 239, 241, 243.
 Hawaii, 146, 151, 153, 155, 160-2, 165, 9, 13, 41, 146, 148, 151, 152, 155, 156, 158, 162, 163.
 Hervey Islands, 165-6, 152.
 Hidatsa, 265.
 Himyarites, 183, 189.
 Hopi, 265, 275.
 Hottentots, 184, 211, 213, 214, 215.
 Hoya, 246, 247.
 Huilliche, 288.
 Humphrey Island, *see* Manahiki.
 Hupa, 265.
 Huron, 263.
 Iban, 87, 90, 95-6, 101, 104, 23, 104.
 Ibembo, 230.
 Ibibio, 235.
 Ibo, 236, 243.
 Igorote, 89, 90, 91, 93, 94, 95, 96, 98, 100, 92, 100.
 Ijo, 235, 240, 242.
 Ikwe, 235, 243.
 Illinois, 261.
 Hocano, 87.
 Hongot, 89.
 Imbangala, 216.
 Inca, 287, 288.
 India, 45-51, 17, 18, 50.
 India and Ceylon, 72-6.
 Indo-Afghan, 72.
 Indo-Chinese, 57, 81.
 Indonesian, 72, 75, 81, 86-105.
 Indo-Persian, 45.
 Innuvit, 248.
 Inokun, 235.
 Iroquois, 263, 270, 271, 30.
 Irula, 73.
 Isambo, 218.
 Jakun, 87, 91, 100, 103.
 Ja-Luo, 194, 195, 196, 203, 195.
 Japanese, 51-6, 57, 70, 81, 53, 55-6.
 Java, 87, 95, 101, 245, 246, 75, 97, 102, 103.
 Jekri, 236, 242.
 Jibbeh, 193, 195.
 Jivaro, 279, 288.
 Jolof, 237.
 Jur, 193, 195, 20.
 Kabyles, 236, 240, 241, 241.
 Kachin, 82, 85.
 Kadayan, 87.
 Kafir, 47, 47.
 Kalahari Bushmen, 211.
 Kalang, 87, 91.
 Kamtchadal, 58.
 Kanem, 239.
 Kanembu, 240.
 Kanowit, 87.
 Kanuri, 240.
 Karamoja, 198, 199.
 Kavirondo, 203, 205.
 Kayan, 87, 94, 97, 98, 101, 95, 99.
 Kazembe, 217, 225.
 Kei Islands, 145.
 Kelantan, 87, 98, 100, 101, 90, 101.
 Kenyah, 87, 94, 98, 101, 95, 99.
 Khamti, 82.
 Khasia, 82, 85.
 Khmer, 81.
 Khoi-Khoi, *see* Hottentots.
 Khonds, 49, 51, 73, 18.
 Kibyen, 235, 240.
 Kingsmill Islands, *see* Gilbert Islands.
 Kioko, 216, 219, 222.
 Kirghiz, 57, 58.
 Kitwara, 203.
 Klamath, 265.

- Koli, 51, 48.
 Koreans, 57, 81.
 Koriak, 58, 70.
 Kpwezi, 236.
 Kru, 236, 242.
 Kubu, 91, 93.
 Kuki, 82.
 Kurumba, 73.
 Kutenai, 259.
 Kwakiutl, 253, 260, 262.

 Ladrones, 170.
 Laka, 235, 241.
 Lampung, 87.
 Lamut, 58.
 Land-Dyak, 87.
 Landin, 203, 207, 212.
 Lango, 193, 196, 193, 194, 196.
 Languassi, 227.
 Lao, 81.
 Latuka, 193, 195, 198.
 Leghoya, 211.
 Lendu, 193.
 Lengua, 287.
 Lepcha, 73.
 Leutenau, 118, 143.
 Libyans, 183, 189, 233, 234, 236, 238, 240, 242.
 Lobale, 215, 219, 221, 223, 223.
 Long Kiput, 87.
 Lord Howe Island, *see* Leutenau.
 Louisiade Archipelago, 145.
 Low Archipelago, *see* Paumotu.
 Luchaze, 215.
 Lule, 287.
 Lumbwa, 198, 197.
 Lushai, 82.

 Maba, 240.
 Mabode, 228.
 MaBoma, 207.
 Mabum, 235.
 Macassar, 87, 100.
 MaChinjiri, 206.
 Maensi, 285.
 Madagascar, 245, 247.
 Madi, 193.
 Mahafaly, 216.
 Mahass, 189.
 MaHenge, 201.
 Mahratta, 46, 47, 47.
 Maigo, 228.
 Maipure, 276.

 MaKalanga, 207, 208, 209, 210, 211, 210.
 MaKalaka, 207.
 Makarka, 228, 230.
 MaKololo, 207, 208, 211.
 MaKonde, 204.
 MaKorikori, 207, 210.
 MaKosa, 216.
 MaKua, 204.
 Malays, 81, 86, 7, 91, 91, 95, 100, 104, 118, 171, 245, 246.
 MaMboe, 207, 209.
 MaMbunda, 207.
 Manahiki, 165.
 Manchu, 57, 81.
 Mandan, 265.
 Mandaya, 87, 100.
 Mandia, 235.
 Maudingo, 238, 241, 243.
 MaNengo, 207.
 Mangaia (*see* Hervey Islands), 165, 17, 148.
 MaNganja, 206, 208, 209, 210.
 Mangbetu, 228, 229, 231, 232, 186, 187, 229, 230.
 MaNgwangwara, 203, 212.
 Manjia, 227.
 MaNkoe, 207.
 Manobo, 87.
 MaNtati, 207.
 MaNyema, 217, 218, 223, 26, 223, 230.
 Maori, 30, 171, 81.
 Marianne Islands, 31, 170.
 Maro-serang, 216.
 Marquesas, 151, 153, 166-7, 148, 150, 152, 157, 166.
 Marshall Islands, 170, 170.
 Masai, 190, 193, 196, 197, 198, 199, 200, 201, 202, 187, 201, 202.
 Mashona, 207.
 MaShukolumbwe, 208.
 Maskoki, 265.
 Massalit, 240.
 MaSupia, 207, 209.
 MaTabili, 208, 211, 212, 187.
 Mataco, 287.
 Matankor, 141.
 MaViti, 203, 212.
 MaYombe, 227.
 MaZitu, 203, 212.

 Mbau, 131, 110.
 Mbaya, 286.
 Mbocobi, 286.
 Mege, 228, 229, 230.
 Melanesians, 117, 118, 119, 138, 140, 145, 53, 155, 171.
 Melle, 239, 241.
 Mendi, 236, 240, 241, 243.
 Mentawi Islands, 86, 90, 91.
 Meroc, 189.
 Mentiu, 189.
 Mexicans, Ancient, 113.
 Micmac, 264.
 Micronesians, 117, 118, 119, 146, 170, 171.
 Milanau, 87, 24.
 Minchassa, 87.
 Miri, 82.
 Mishmi, 82.
 Mittu, 193, 196, 24, 193.
 Moanu, 144.
 Mobile, 265.
 Modoc, 265.
 Mohawk, 263.
 Mohican, 264.
 Moi, 81.
 Moluccas, 86, 98.
 Moluche, 288.
 Momfu, 227, 228, 229, 186, 230, 231.
 Mongo, 219.
 Mongol, 57, 58, 69.
 Mongolian, 11, 57, 65, 72, 117, 248.
 Mongwandi, 228.
 Montoil, 235, 241.
 Moors, 234, 239.
 Moriori, 171.
 Moros, 89, 95, 105.
 Moxo, 278.
 Mpongwe, 227, 235.
 Mundrucu, 276, 279.
 Mundu, 196, 228, 194.
 Munshi, 235, 240, 241.
 Munza, 229.
 Murut, 87.
 Muscogee, 265.

 Naga, 50, 81, 82, 4, 85, 48, 50, 83, 5.
 Namaqua, 211, 212.
 Nandi, 198, 200, 201, 202.
 Natchez, 265.
 Navaho, 265.
 Navigators' Islands, *see* Samoa.

- Ndri, 227, 232, 235.
 Negrito, 72, 81, 86, 87, 89, 93, 96, 97, 98, 102.
 Negro, 183, 184, 185, 89, 190, 193 *foli.*, 226, 229, 231, 232, 233, 234, 241.
 Negroid, 11, 120, 245, 246.
 Nepal, 50, 73, 50.
 New Britain, 122, 127, 129, 131, 132, 133, 134, 136, 139, 143.
 New Caledonia, 120, 123, 125, 126, 127, 129, 131, 133, 134, 135, 136, 138, 140, 18, 121, 123, 124, 129, 140.
 New Caledonia, geo-graphical relation to Australia, 118.
 New Guinea, 122, 123, 125, 126, 127, 129, 131, 133, 134, 135, 136, 137, 145, 7, 20, 33, 122, 131, 132, 135, 137, 144.
 New Hanover, 143.
 New Hebrides, 120, 123, 125, 126, 127, 129, 131, 132, 133, 134, 135, 136, 137, 138, 141, 18, 121, 139, 136, 138, 141.
 New Ireland, 120, 122, 134, 136, 143, 38, 121, 139, 143.
 New Zealand, 116, 150, 165, 171-81, 16, 19, 152, 156, 172-81.
 Nias, 95, 97.
 Nicobar Islands, 51, 76, 7, 77.
 Nilotic Negros, 193, 7, 202, 226, 227, 235, 194, 192.
 Niuc, 13, 156.
 Nobatae, 189.
 North-West Coast of America, 253, 63, 254, 69.
 Nuba, 189, 192.
 Nuer, 193, 195, 196.
 Nutka, 253.
 Oceania, 117.
 Okanda, 227, 231.
 Omagua, 276.
 Ona, 299.
 Onaida, 263.
 Onondaga, 263.
 Ontong Java, *see* Leone-na.
 Orang laut, 93.
 Orochon, 60.
 Oromo, *see* Galla.
 Orungu, 227.
 Ostiak, 58.
 Osyeba, 227.
 Otomaco, 279.
 OvaHerero, 211, 212.
 OvaMpo, 211.
 Pampas Indians, 287.
 Pano, 279.
 Papuan, 87, 117, 118, 133, 145, 20.
 Papuasians, 117, 119-46, 245.
 Papuo-Melanesian, 138, 145.
 Patagonians, 288.
 Paumotu Archipelago, 165.
 Pawnee, 265.
 Payagua, 287.
 Pelew Islands, 170, 169.
 Persians, 45, 46, 47, 48, 49, 58, 46, 47, 48.
 Philippine Islands, 87, 9, 92, 100.
 Pima, 265, 276.
 Plains of North America, 263, 30, 270, 4.
 Polynesians, 30, 86, 117, 118, 119, 123, 126, 140, 115, 146, 81, 245.
 Pomo, 265.
 Powhattan, 264.
 Pueblo Indians, 265, 275, 276.
 Puelche, 288.
 Puka Puka, 165, 33.
 Punan, 87, 91.
 Pygmies, 183, 185, 219, 229, 231, 233.
 Rajput, 16, 17.
 Rapa Nui, 116, 151, 167, 70, 152, 168.
 Rarotonga, 165.
 Rejang, 87.
 Rennell Island, 118, 113.
 Rotumah, 13.
 Ruga-Ruga, 212.
 Rukuba, 235.
 Sakai, 86, 87, 89, 90, 91, 93, 95, 96, 98, 100, 101, 103, 101, 105, 96.
 Sakalava, 216, 217.
 Sakara, 228.
 Samoa, 150, 160, 149, 152, 154.
 Samoyede, 58-9.
 Sandwich Islands, *see* Hawaiian Islands.
 Sango, 228.
 Santa Cruz, 123, 125, 126, 127, 129, 131, 136, 137, 141, 135.
 Santal, 73.
 Sara, 228, 232, 235, 241.
 Savage Island, *see* Niuc.
 Schouten Islands, 145.
 Sea-Dyak, 87.
 Semang, 81, 87, 90, 91-3, 98, 100, 101, 104.
 Seminole, 265.
 Semites, 183, 190, 233.
 Seneca, 263.
 Shan, 81.
 Shawnee, 264.
 Shilluk, 193, 194, 193.
 Shinga, 235.
 Shom pen, 76.
 Shoshone, 265, 276.
 Siamese, 81, 48.
 Sibon, 87.
 Sihanaka, 246.
 Singpho, 82, 85.
 Sinhalese, 46, 50, 73, 50, 73-5.
 Sioux, 265.
 Snake Indians, 265.
 Sobos, 236.
 Society Islands, *see* Tahiti.
 Solomon Islands, 122, 125, 126, 127, 129, 131, 132, 133, 134, 135, 136, 137, 138, 143, 9, 18, 21, 36, 121, 122, 127, 133.
 Somali, 190, 191, 187, 189.
 Songhai, 237, 239.
 Songo, 216.
 Sonthal, 73.
 South America, 276-90, 277, 90.
 Subano, 87.
 Suk, 198, 199, 200, 201.
 Sukkot, 189.
 Sulu, 95.
 Sundanese, 87.
 Sura, 235.
 Swaheli, 203.
 Swazi, *see* AmaSwazi.
 Tagalog, 87, 105.
 Tagbanua, 89, 91, 103.
 Tahiti, 151, 153, 159, 161, 163, 5, 9, 26, 116,

- 148, 152, 153, 158, 159,
 161, 164.
 Tama, 240.
 Tamil, 73.
 Tapuya, 277.
 Tasmanians, 31, 43, 118,
 120, 122, 123, 134, 135,
 136.
 Tehuelche, 288.
 Tenggereze, 87.
 Thai, 81.
 Tho, 81.
 Tibbu, 237, 240, 241.
 Tibetan, 50, 57, 58, 65, 72.
 Tibeto-Burmese, 82.
 Tikitiki, 229.
 Timni, 236.
 Timor, 87, 94.
 Tinguianes, 93.
 Tinneli, 265.
 Tlingit, 253, 259, 260, 254,
 256, 264.
 Toala, 87, 91, 93, 94, 97.
 Toba, 286.
 Toda, 73.
 Togbo, 227.
 Tonga, 140, 153, 155, 160,
 165, 146, 152, 154.
 Toradja, 87.
 Torres Island, 125, 141.
 Torres Straits, 123, 129,
 132, 133, 134, 135, 136,
 137, 139, 145, 134, 145.
 Trobriand Islands, 132,
 145, 132.
 Tshi, 236, 242, 243.
 Tsimshian, 253, 259, 254,
 265.
 Tuareg, 185, 236, 240, 241,
 242, 186.
 Tucan, 279.
 Tugeri, 136.
 TuKongo, 219.
 Tukolor, 238.
 Tumok, 235, 241.
 Tungus, 58.
 Tupi, 276, 286.
 Turk, 46, 48, 57, 58, 17.
 Turkana, 198, 199, 200,
 201.
 Turkoman, 57, 58.
 Tuscarora, 263.
 Uia-ua, 235.
 Ukit, 87.
 Umqua, 265, 274.
 Urucares, 279.
 Usiai, 144.
 Ute, 265.
 Vai, 236.
 Vazimba, 246, 247.
 Vedda, 73, 75-6.
 Visaya, 87, 90, 93, 100,
 105.
 WaChaga, 198, 200, 201.
 WaDigo, 199.
 WaDuruma, 199.
 WaFipa, 203.
 WaGindo, 204.
 WaGiriana, 199, 200,
 201.
 WaGogo, 203, 204, 205.
 WaHehe, 203, 212, 213.
 WaHha, 203.
 WaItawa, 206.
 WaKhutu, 203, 205.
 WaKwafi, 198, 200, 201.
 WaNgenia, 218, 187.
 WaNgongo, 219.
 WaNyanwezi, 203, 204,
 216, 204.
 WaNyika, 206.
 WaPokomo, 199.
 WaRegga, 218.
 WaRori, 203.
 Warrau, 278.
 WaRua, 217.
 WaRuanda, 191, 203.
 WaRundi, 203.
 WaSagara, 203.
 WaSambara, 203.
 WaSaramo, 204.
 WaSegulha, 203.
 WaShashi, 203, 204, 205.
 WaSiha, 203.
 WaSinja, 203.
 WaSukuma, 203, 205.
 WaSungu, 203.
 WaTaita, 198, 201.
 Watet, 228.
 WaTusi, 191, 203, 207.
 WaTuta, 203, 212.
 WaYao (*see* Ajawa), 204.
 Winnebago, 265.
 Wochua, 229.
 Wute, 235, 241.
 Wyandot, 263.
 Xosa, *see* AmaXosa.
 Yao, *see* Ajawa.
 Yaunde, 235.
 Yergum, 235.
 Yoruba, 236, 240, 241,
 242, 243, 236.
 Yuma, 265, 276.
 Zafy-Ibrahim, 215.
 Zafy-Kazamambo, 245.
 Zafy-Manara, 246.
 Zafy-Manelo, 246.
 Zafy-Ramini, 245, 246.
 Zafy-Rombo, 245.
 Zafisoro, 246.
 Zaparo, 279.
 Zappo-zapp, 217.
 Zarabehavana, 246.
 Zimbabwe, 208.
 Zulu, *see* Amazulu.
 Zulu-Xosa, 211.
 Zuñi, 265.



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